ORDERS OF THE HOLY QURAN CONCERNING PURDAH

A detailed, analytical review by:

Hazrat Maulana Mufti Rasheed Ahmad

DAMAT-BARAKA-TO-HUM

TRANSLATED BY

Anjum Rizwan

(ASST. PROFESSOR OF ENGLISH)

www.besturdubooks.net

DARUL-IFTA-E-WAL-IRSHAAD
G 1/13, NAZIMABAD-4, KARACHI.
PHONE : 622316

ORDERS OF THE HOLY QURAN CONCERNING PURDAH

A detailed, analytical review by:

HAZRAT MAULANA MUFTI RASHEED AHMAD
DAMAT BARAKA-TO-HUM

TRANSLATED BY

ANJUM RIZWAN
(ASST. PROFESSOR OF ENGLISH)

DARUL-IFTA-E-WAL-IRSHAAD

G 1/13 NAZIMABAD-4 KARACHI
PHONE: 622361

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"I seek Allah's protection against the accursed Satan. In the name of Allah, the most Beneficent, most Merciful."

يٰۤاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰۤى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا
وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ
بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ
لَهُنَّ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ (٦٠-١٢)

In my last sermon, I had recited this Aayat (Quranic verse) and was explaining its meaning, Allah Ta'ala says:

"O Prophet when Momin women come unto thee and plead for BAIT (taking oath of allegiance) ....."

In those days BAIT (oath of allegiance) was taken upon Emaan (faith). A person who wanted to embrace Islam had to appear before Hazoor-e-Akram ﷺ and entreat him for BAIT on Emaan.

Allah Ta'ala says:

"When these women who profess to have faith come to you and ask for BAIT, then take their solemn oath upon a few things ..... "

Now remember that when these women appeared before Hazoor-e-Akram ﷺ for the purpose of BAIT, they used to be covered in Purdah (cloak)

Today's sermon is a continuation of my last one in which I was elucidating the significance of Purdah.

Now keep in mind the holy personality of Hazoor-e-Akram ﷺ, the most eminent of all created beings, then take into consideration the women who have total faith in him. When these pious women appear before the epitome of virtue, Hazoor-e-Akram ﷺ they come covered in Purdah.

Now, on the other hand, think seriously about the condition of the people of today who consider themselves to be very pious. They say that there is no need of any Purdah amongst them. I ask those people, are they more pious and holy than Hazoor-e-Akram ﷺ? Are your women more chaste than the Sahabiyaat?

Hazoor-e-Akram's ﷺ wives who are the Mothers of the Ummah (nation) were asked to observe Purdah in the presence of Sahaba- e-Karaam رضی اللہ تعالیٰ عنہم (companions of the Holy Prophet).

Are the women of today who cannot even offer their daily prayers correctly, who cannot differentiate between what is Paak (pure) and what is Napaak (impure), are these women more chaste and virtuous than the wives of Hazoor-e-Akram ﷺ?

There is a Hadith in Sahih-e-Bukhari:

"During the performance of BAIT, Hazoor-e-Akram ﷺ never ever touched a woman's hand. BAIT used to be performed by a gesture of the hand only. It was not considered proper for these women to touch the hand of Hazoor-e-Akram ﷺ."

Consider the fact that Hazoor-e-Akram ﷺ is the chosen Prophet for the whole humanity. He is as a Father to all the Muslims. There exists this paternal bond between him and his Ummah. Hazoor-e-Akram ﷺ has an unimpeachable personality and after all this, think how scrupulously Purdah is being observed in his presence.

Allah Ta'ala orders:

"When these women come unto you, O Prophet and request you for BAIT, then take their oath on the following things:

اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا

First of all, they will ascribe nothing as partner unto Allah."

This oath was not only for the women but for the men too. Anyone, be he man or woman, when he embraces Islam must promise never to attribute partners to Allah. Keeping this oath in mind, now think about your own self. Are you very sure that you do not consider anyone, or anything equivalent to Allah Ta'ala?

(My sermon "The Test of Faith" has now been published. In it, I have explained the above mentioned Aayat in detail. It is available in the office).

Each one of you must think that is he successful in avoiding SHIRK? What is the meaning of SHIRK? It means to give preference to anyone other than Allah Ta'ala. This is SHIRK. And if you consider someone even better than Allah, then it is worse than SHIRK. Are you guilty of SHIRK? Let us see.

On one hand is the explicit order of Allah Ta'ala. On the other are the demands of your society, parents, brothers, sisters, relatives and friends; the claims of the wife on the husband and vice versa. There is a direct confrontation between the two. Allah ordains that you are not allowed to do such and such a thing. If you do so, you will incur my displeasure. If you do not observe Purdah from your brother-in-law, your sister-in-law's husband and all your cousins, then you will gravely offend me. I have strictly forbidden you to do so. Do not do it.

On the other hand, we see that all these cousins say that if you observe Purdah and refrain from appearing before us, then we will be extremely angry. The brother-in-law says that if you observe Purdah, I will be annoyed with you. The sister's husband declares that if you do not come in front of me, you will hurt me deeply. The husband of the sister-in-law pronounces that if you observe Purdah, I will feel insulted.

Such matters are often brought to my notice. When a woman insisted on observing Purdah from her brothers-in-law, these people left their home saying that they will never return to that house again.

In this case isn't it clear that these people are guilty of a sin worse than SHIRK? We have, on one hand, the clear order of Allah Ta'ala, but in defiance to it the orders of relatives and friends are being obeyed. The dictates of kith and kin are being given more preference than the commands of Allah Ta'ala. The directives of Allah Ta'ala are not being carried out. SHIRK means to treat someone as an equal of Allah, but the Muslim of today does not only equalizes but elevates others to an eminence above Allah Ta'ala. He fears his relatives to such an extent that it overcomes his fear of Allah Ta'ala. His love for his relatives is far greater than his love for Allah Ta'ala. Consequently he follows the dictates of others rather than those of Allah Ta'ala.

Now, let us consider Nafs (the inner self). Allah Ta'ala says that I forbid you to commit this particular sin, for if you do so, you will draw upon yourself my wrath. But when we listen to our heart, it tempts us into committing one evil deed after another. Our Nafs persuades us to commit all kinds of sins; Allah Ta'ala exhorts us not to do so. When such a situation occurs, what do you do? If you give priority to the orders of Allah Ta'ala, if you have the fear of Allah in your heart, if your love for Him exceeds everything else and if because of this very love and fear you sacrifice the temptations of your Nafs for the blessings of Allah Ta'ala, pledge allegiance to Him, ignore the demands of your Nafs, then everything is for the best. On the contrary if you disregard the commands of Allah Ta'ala, if you follow the dictates of your Nafs and thus commit sins, if your heart is devoid of the fear of Allah Ta'ala, then do you realize that you are giving precedence to your Nafs over Allah Ta'ala and considering it to be superior than Him?

Allah Ta'ala says:

أَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوَاهُ (٤٥ : ٢٣)

"There are many people in the world who have turned the desires of their Nafs into a god." (45:23)

They obey none other than their Nafs. They pay homage to it and not to Allah Ta'ala.

I often relate the incident of a very holy man. It ought to be remembered and meditated upon as often as possible.

A holy man was sitting all alone and talking to himself, "Neither am I your slave, nor are you my God. So how can I obey you?" Someone heard him. He went and informed the king, accusing the seer of blasphemy. The king ordered the saintly man to be brought before him. He then apprised him of the accusation and asked him why he was intoning such slanderous words. The pious man answered, "It is quite true that I was saying such a thing. But the people misunderstood me. My Nafs was exhorting me to commit a certain sin. I wasn't paying any attention to it. It was using all its power to persuade me. So addressing my Nafs I started saying, O repulsive Nafs, neither am I your follower nor are you my God. So why should I listen to you? I was admonishing my Nafs in this way. Thus, I was misunderstood."

We should also talk to our Nafs in this manner off and on. Whenever there is a demand for doing something evil, immediately ask yourself, "Who is my God? Whose disciple am I?"

The humble subject of the One and Only and serving another? The one who obeys his Nafs considers it to be superior than Allah Ta'ala and thus he respects and worships it rather than Allah Ta'ala.

Reverting back to our original theme, Allah Ta'ala ordains, "BAIT should be performed in the following manner:

عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْئًا ،

'Thou shall not create a partner of Allah Ta'ala."

His sovereignty shall be shared by none. Your father, mother, brother, sister, husband, brother-in-law, sister's husband, nor your Nafs shall be associated with Allah Ta'ala. You shall never obey the orders of anyone except those of Almighty Allah.

Then there follow five more precepts. You will neither steal, nor indulge in immorality. You will not murder your infants.

In those days people followed the tradition of killing their own children. Some people murdered their daughters only out of the fear that an outsider will become their son-in-law. Other people put to death both their sons and daughters foolishly wondering who should provide sustenance for them. Today's ignorant governments think the same. Consider the fact that when you invite fifty people to lunch, to be on the safe side, you prepare food for at least sixty. The people who advise birth control, do not possess even this much sense. When we invite a hundred people we prepare food for a hundred and twenty-five. And so, Allah Ta'ala who has created every single human being, does He not know how many people He has to feed? People consider themselves to be more intelligent and judicious than Allah Ta'ala! Ma'az Allah, Ma'az Allah! (God forbid). They doubt the wisdom of Allah Ta'ala. As if He is completely oblivious of the number of souls, He has called into being. As if He is unaware that He has to provide for them too. Or that, Ma'az Allah, Allah Ta'ala is peacefully dozing in some corner and the souls of the people are popping out by themselves unceasingly without His being aware of their number.

O God, what has happened to the Muslims of today? With such sacrilegious beliefs they call themselves Muslims! Ya Allah! either make these people renounce their faith altogether or convert them into true Muslims.

The Kafirs used to kill their children as they were afraid that they would not be able to feed them. They used to put an end to their worldly life. In this way, at least the children profitted.

The reason being that in adulthood they would have died as Kafirs and gone to Hell, whereas dying in childhood they would at least enter Heaven. Or, even if they were not allowed in Heaven, they would not be in Hell either. There is some difference of opinion about the final destination of a Kafir's children. Anyhow, they would not be sent to Hell. These infants were spared the tortures of Hell. Their life in this world came to an end. In any case they had to die one day. They just died a little bit earlier.

Today's Muslim is pushing his children with his own hands into the mouth of Hell. At least the Kafirs saved their children from Hell by killing them in infancy but today's Musalman, of his own accord is sending his children to Hell instead of saving them from it. Sending them forth into an evil environment, educating them in a sinful society, what is it if not setting them on the road to Hell?

Allah Ta'ala commands: "Take their oath that they shall not murder their children." For God's sake think. Now-a-days are you people not giving your children a far graver punishment than death? You are sending them straight to Hell, aren't you?

وَلَا يَأْتِينَ بِبُهْتَانٍ

'Thou shall not falsely accuse anyone."

Look into your hearts. Think. By including slavish rites, by adding self-made innovations to your religion are you not denouncing Allah Ta'ala and His Prophet ﷺ? (You can find the details of this topic in my published sermon "Current Innovations and Groundless Customs").

When accusing a human being is strictly forbidden and it is considered such a formidable sin that Rasulullah ﷺ is being asked to take the women's oath against it, then consider how great a sin it would be to lay false accusations against Allah Ta'ala and His Prophet ?

After prohibiting SHIRK and enumerating the four other canons of Islam, Allah Ta'ala has laid down a compact pattern of behaviour.

وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ

"They shall not disobey thee in what is right and good."

The women who come for BAIT will obey the orders of the Holy Prophet without question.

When someone comes to me for BAIT, I ask him to renounce KUFR, SHIRK, BIDAAT and all other minor and major sins. Then I make him promise that he will diligently execute NAMAZ (prayers), ROZAH (lent), ZAKAT (obligatory Charity) and HAJJ (Pilgrimage to Makkah). Finally I ask him to solemnly promise that "I will pass my whole life according to SHARIAH (tenets of Islam). If someone makes this promise with complete sincerity and follows it faithfully, then he is blessed with success. When a man takes a step towards religion, Allah's assistance comes to his help. Allah Ta'ala does not deprive them of His help who strive for the betterment of their life in the next world.

For the women who pledged allegiance to Rasulullah ﷺ the last code for BAIT was that they will not disobey him in any matter whatsoever. All the women of today who profess to have complete faith in Hazoor-e-Akram ﷺ automatically enter his BAIT. But after taking this oath of loyalty these women cry: "Oh, it is very, very hard to observe Purdah. It is so difficult to refrain from sins."

I ask them that if becoming a Muslim is so difficult then why don't you leave this difficulty alone? Who is asking you to become a Muslim? Leave Islam well enough alone. Islam cannot be changed to suit you. Islam will remain the same as it was bestowed upon Hazoor-e-Akram ﷺ. Its laws will never be subject to the slightest change. If anyone finds this Islam a difficult religion to follow then they should give it up totally. Is anyone forcing them to remain a Muslim? They should adopt the religion which they find easy to follow.

یا مکن با پیل باناں دوستی   یا بناکن خانہ براندازِ پیل

*"Either be not friendly with the owners of an elephant or **build** your house of such dimensions that the elephant can **enter** it."*

If you are on friendly terms with the elephant owners, then it behooves you to think of ways of cementing that friendship.

سرمد گلہ اختصار می باید کرد   یک کار ازیں دو کار می باید کرد
یا تن برضائے دوست میباید داد   یا قطع نظر ز یار می باید کرد

What a novel statement! Addressing his Nafs, he says, "O Sarmad! What is the use of beating about the bush? Come directly to the point. Out of two, choose only one course of action. Ambivalence will not do. Obliterate your existence for the sake of your friend's approbation. In order to gain his approval, put an end to your own desires and wishes. Be like one dead in the hands of the living. The living can do whatever they please with the dead. Give yourself up completely into the hands of your Friend. Sacrifice your personal preferences and desires to gain His favour. Become a Muslim personified. Or, if you cannot do so, then give up all your protestations of love. Renounce Islam and adopt some other religion. Abandon hypocrisy. Claiming love for someone and then not obeying his orders is sheer duplicity if nothing else."

When I was merely a child I had memorized a couplet. I recited it often:

دورنگی چھوڑ دے یک رنگ ہو جا   سراسر موم یا پھر سنگ ہو جا

"Leave duplicity alone,
Either be wax or stone."

Give up hypocrisy. Either become as malleable as wax or if you are not willing to do so, then become as hard as stone.

قَالَتِ الْأَعْرَابُ اٰمَنَّا قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَ
لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ (۴۹ - ۱۴)

"The desert Arabs say: We believe. Say (unto them O Muhammad) Ye believe not, but rather say, "We submit", for the faith hath not yet entered into your hearts." (49:14)

There are many who claim to be Muslims. The Almighty says, "There are many who say "Aamanna". They are wrong. They are liars. They are not Momins." Then who are true Momins?

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ
اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ وَمَنْ
يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝

(۳۶:۳۳)

"There is not the least bit of room for any Momin man or woman to refuse to obey the decrees of Allah Ta'ala and His Prophet."

In the above quoted passage, Allah Ta'ala has not purposely used the singular "Momin". Otherwise the Momin women would have said that this order was for men only and not for them. That is why it has been specifically stated that for any Momin man or Momin woman when a command has been given by Allah Ta'ala and His Prophet Rasulullah ﷺ there isn't any choice left but to obey it. They have no option in this matter. They must act upon the order which has been given. The one who does not do so has verily gone astray. It has also been stated:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا
تَسْلِيْمًا ۝ (۴ : ۶۵)

How cruel man is! He is making Allah Ta'ala swear. Allah Ta'ala knew that the people He had created would be such scoundrels, that in order to make them understand He would have to swear. It would be well even then, if they believe His words!

"Never, on no account will it ever be so. (O Prophet) Your Preserver swears that it will never be so ...."

Allah Ta'ala is taking an oath. What does He say? A person will never, never be a Muslim, whatever be may say, however emphatically he may proclaim to be a Muslim and the son of a Muslim. He will never be so.

Today's Muslim has converted himself from Abdur-Rahman to Rahman. How very devious of him! What a cunning trick! If he calls himself Abdur-Rahman (devotee or slave of Rahman), he will have to act like one. So get rid of Abd and become Rahman. Thus he has himself become God. Now he is supreme, the sovereign. Ma'az Allah (God forbid). God Himself has become His subject.

There was a man whose name was Abdullah. On answering the telephone he used to say "Allah speaking". All are the same. "Rauf Sahib", "Haque Sahib", "Shakoor Sahib". If someone shows a bit consideration what does he do? He becomes A.Rahman. He is ashamed of being called Abd, which means "a slave". So, he feels ashamed of being a slave, of obeying orders, of becoming a devotee of Allah Ta'ala, of prostrating himself before Him.

Because he does not want to carry out the commands of Allah Ta'ala he himself becomes Rauf (Kind) becomes Raheem (Compassionate). He becomes Rahman (Merciful) all by himself and becomes Azeem (Greatest). If someone objects and tells him that he is not God, he absolves himself by saying that, "I am A.Rahman". The reason why such people do not call themselves Abdur-Rahman is that they are mortally afraid of really becoming the slaves of Allah Ta'ala. If they become the subjects of Allah that would certainly create problems. Thus a person will never call himself by his full name, Abdur-Rahman. His parents who gave him this name, tried their best to make him a devotee of Allah Ta'ala, but he himself chooses not to be so.

I am asking all of you never to call your children by such names. Avoid such names which do not have good consequences.

So, to come back to our main theme. Your claim of having complete faith in Allah Ta'ala will never be accepted unless you comply with the orders of Hazoor-e-Akram ﷺ too. Not only should you obey them but there should not be an iota of doubt about them in your mind. In complying with them you should not feel even a tiny bit of disinclination. For then only will you be a true Momin. People say that the orders of Purdah are very difficult. In these times it is impossible to act upon them. Now just think. If the government of a country promulgates such laws which the people find impossible to obey, then what is going to happen? People will strongly protest that these laws are so difficult that it is impossible to comply with them. They will condemn the government. They will say that the government is dictatorial and is persecuting them. They would hold meetings against it, shout slogans to topple it down etc. etc. Now, do you think that Ma'az Allah, Allah Ta'ala is so tyrannical that He has laid down such laws which cannot be abided by? On the contrary, Allah Ta'ala Himself says that I am not cruel to anyone. I am Al-Rauf (Most Kind), I am Al-Rahim (Most Compassionate), I am Al-Rahman (Most Merciful). Cruelty is not my characteristic.

يُرِيدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (۲ : ۱۲۵)

Allah Ta'ala says that, *"Our dealings with you are those of love. We give you orders which are easy to follow. We do not want to subject you to any pain."* (2:125)

Just think. These orders are given by none other than by Allah Ta'ala Himself. About them He is saying again and again that these are easy to follow. Very easy. Very, very easy.

The Muslim of today calls himself a servant of Allah Ta'ala and yet says that this cannot be done. He declares that Purdah cannot be observed in the society of today.

When people talk about me they say that he has always been living in a secluded atmosphere. He does not have to do anything; he is living all alone, does not go out anywhere,.does not meet anyone. But then, tell me, was I not born in this world? Am I not living here with you? I did not fall from the sky. I have a family too. Alright, leave me be. I often relate the case of the women in whose family no one observed Purdah. Their family members still do not do so. These women were so advanced that they used to drive their own cars in America. Here I am relating only one out of many such instances. As I was saying, when Allah Ta'ala showered His blessings upon them, they started observing such strict Purdah, that they set an example. All their relatives are now angry with them. Their parents, sisters, brothers-in-law, sisters-in-law, everyone is displeased with them. Now, where did these women live? In America. They used to drive their own cars over there. Then didn't these women have any families? Didn't they have any liabilities? Do give it some thought. How was it possible for them to comply with the orders of Purdah? The crux of the matter is that when a person takes up the courage to do something then nothing can stand in his way. When he does not want to do it, there spring up thousands of obstacles in his way.

Ya Allah! Your favour which blessed the hearts of these women, Your graciousness which wrought such a change in their hearts that they did not care the least bit for the displeasure of their relatives, Allah Ta'ala, bless all the Muslims with the same favour and shower them with the same Divine Assistance. Ameen!

Some people say, "There isn't any danger if we do not observe Purdah. Masha Allah! our wives are very chaste, our daughters, sisters, daughters-in-law are all very pious, very pure. Even their eyes abstain from all evils, so how can any temptation enter their hearts? It is an impossibility. It simply cannot happen. Furthermore, all our brothers, our near relatives, our first cousins have spotless characters. They are like saints. They cannot even think of doing anything wicked or sinful."

The more important this problem is, I find that the less attention people pay to it. A criminal negligence concerning it is found in not only the common people but in the learned Ulema too. No one is acting upon the clear orders of the Holy Quran. It seems as if this order is nowhere to be found in the Quran. Considering their deeds and affairs, it apparently seems as if the order of Purdah has not been given anywhere in the Holy Quran at all.

Let us pray that may Allah Ta'ala make it easy for me to clarify this important issue to you. May Allah Ta'ala imbue this issue with such effect that it enters your hearts never to leave again. May Allah grant your hearts the wisdom to recognize the importance of this commandment. May He assist you in acting upon it and may He accept your actions with divine favour. Allah Ta'ala bless this and may a little effort be rewarded by His limitless bounty. Ameen

It is my earnest desire that this subject of Purdah be spread among as many people as possible. May Allah Ta'ala grant me the power to do so and may He accept my efforts.

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Ya Allah! The completion of any action depends solely on Your help, Your assistance. Your divine aid is needed for every kind of work, Without it, nothing can be done. Allah Ta'ala, We pray for Your assistance. Help us in our need. Ameen!

Now, I am going to relate the experiences of certain families. These people are more pious than you. Just like you, when these people became inordinately proud of their virtuousness and ignoring the orders of Allah Ta'ala, did not observe Purdah, then what was the outcome? I am not telling you a story of days gone by. These are the events of today and they occurred here in Karachi. If it was not a question of their honour, I would have revealed their names and addresses so that you could have ascertained the facts for yourself. The fact is that by disobeying the orders of Allah Ta'ala, these people brought about their own disgrace and ruin. Now, let me tell you what happened. I pray that what I am about to relate, may touch your hearts.

There was a Haji Sahib (one who has performed Hajj). He was very pious, very virtuous. He was so infused with the religious spirit that when I was in Dar-ul-Uloom Korangi, he used to come there from the city to listen to my sermons. Not only did he listen to my sermons himself but he used to record them for the benefit of others too. The distance from the city to Korangi is no laughing matter. What a laudable effort it was! Now-a-days, the means of transport have increased manifold. In those days people did not have so many advantages. This Haji Sahib used to come regularly, without fail, listen to my sermons and record them on a cassette player. He was that pious. And the people held him in such esteem, had so much faith in him that they had deposited huge amounts of money with him for safe-keeping.

One day some of his relatives came to me with the news that he had developed illicit relations with his sister-in-law. In the presence of his wife, under the very eyes of all his in-laws who are living in the same house, an illicit relationship developed between the Haji Sahib and his sister-in-law. And then what did he do? Very secretly he applied for a passport, had a visa stamped on it, shaved off his beard, changed into a trouser suit and took off to some foreign country with his sister-in-law. He also absconded with all the thousands people had given into his safe-keeping!

His appearance had been that of a very religious, a very pious, holy man. His looks and his religious affairs had been such that no one could have ever imagined that he would turn out to be such a scoundrel. But you see what happened?

Now you can judge for yourself the people who think that they are immune from all such transgressions, those who think that their household and environment is extremely pure and clean. Is there any cure for their self-deception and senselessness?

Here is another story of a very saintly man. One of his disciples had to proceed on a journey. He had a very pretty slave girl. Where to leave her? It was so risky. He hit upon the perfect solution and decided to leave her with his spiritual master. The master was a very pious man but he was not so intelligent. It is a fact that without an excellent juxtaposition between Intelligence and Discretion, piety can never be attained. A perfection of the Intellect is needed. The intellect which has attained perfection through WAHEE (divine revelation); the intellect which has been infused with the radiance of WAHI, only that intellect is a perfect one. When a person acquires such an intellect only then can he become a truly religious man.

The master took pity on the helplessness of his disciple. He realized that a grave risk did exist. Where should he leave his pretty slave? He decided that his disciple's slave must be saved from all perils. So he gave his permission to leave her with him. Now it so happened that in the course of time his glance fell upon her accidentally. He felt a strong irresistible desire for her. If this God-fearing man had been like the Haji Sahib who eloped with his sister-in-law then he would have been very happy. The bird had itself entered the net, he would have thought. But he was a truly virtuous man. The thought of the Hereafter and the fear of Allah Ta'ala was present in his heart. As soon as the evil thought entered his mind and he felt a strong desire for the slave-girl, he was filled with apprehension and anxiety. Turning to Allah Ta'ala he asked Allah Ta'ala what has this happened? How can I save myself now?

In such situations a person should become anxious. He should ask someone for a remedy. Nothing will be gained by sitting at home. Whenever there is an inclination towards sin, a longing, a desire for an evil deed, you should immediately consult a physician of the soul. The spiritual healer must be told the symptoms and a prescription taken.

نفس نتواں کشت الّا ظلِّ پیر
دامنِ ایں نفس کش را واگیر

'To restrain the Nafs from getting into mischief, to draw it's rein, the guidance of a holy person is essential."

It is necessary to frequent the society of a Kamil (one who is perfect). He should be told everything and asked for a cure. His instructions must then be followed strictly. Later the religious counsellor must also be told whether his therapy was being effective or not. If it was effective then to what extent the patient benefitted.

If there is something wrong with you physically then you have to call a doctor for an appointment. You have to stand, waiting for hours in a queue, you have to pay the doctor an exorbitant fees. Only then does he give you a few minutes of his precious time. Then if you have to consult him a second time, you have to go through the whole ordeal all over again. Stand for hours in a queue and then pay the doctor once again. Within a few minutes the doctor pockets thousands of rupees. Then the doctor is not very much concerned whether the patient regains his health or not. On the other hand the doctors of the Batin (Soul) do not charge their patients a single penny. Nor do their patients stand for hours in long queues. Their love and sympathy for their patients is such that they are working day and night for the betterment of their patient's life in this world and in the next too. Then the medicine they prescribe is an elixir which guarantees complete health. Here, the question of failure can never arise. The doctors of Batin are Government servants. Thus they do not charge their patients anything. They are paid from the Government's Treasury. They belong to the Supreme Government (that of Allah Ta'ala). How are they reimbursed from this treasury? The rewards are simply beyond comprehension! A court from where untold treasures are showered upon the meanest deed, what wouldn't there be for people who labour night and day?

These spiritual doctors are such that the patients who come to consult them become spiritual beneficiaries too. They are allocated a daily stipend. These people earn millions in a matter of few seconds. If a person turns to Allah Ta'ala, becomes concerned for the next world, becomes anxious to provide for his life hereafter, then he can amass millions in seconds. About this, what has been said?

كَلِمَتَانِ حَبِيْبَتَانِ إِلَى الرَّحْمٰنِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي
الْمِيْزَانِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

These are the words of Hazoor-e-Akram ﷺ What endearing words! What enchanting language! Hazoor-e-Akram ﷺ says,

'Two sentences are very easy on the tongue, but very heavy on the scales. On the Day of Judgement when all deeds shall be weighed, these two phrases will have a considerable weight."

Furthermore, in addition to this, these words are loved by Rahman. So wouldn't He love the tongue which utters them? Wouldn't the person to whom that tongue belongs, be loved by Him too? What are the two Kalimaat?

سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ

How such time does it take to recite them? Merely three seconds! I have timed them myself. And it is said,

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ كَنْزٌ مِّنْ كُنُوْزِ الْجَنَّةِ

If you recite these lines only once, you are given riches beyond compare from the treasury of Heaven. It takes only three seconds to recite this Kalimah (verse) too. To receive such largesse in only three seconds! And these riches are being sent from Heaven itself. If thousands of worlds are created just like the one we live in, they cannot be compared to the lowliest gift of Heaven. But all these riches will be bestowed upon you only if these Kalimaat are imprinted upon you heart. And this means that you have to renounce all sinful acts. If you do not relinquish all evil deeds and merely utter these kalimaat, then it would be just like mixing a few drops of poison in a bottle full of honey. The honey will lose all its beneficial qualities. Not only that but it will become poisonous itself.

In my sermons, I often tell you that when a person leaves his home and a desire to look at something immoral is born in his heart, but for the fear of Allah Ta'ala he averts his gaze, he becomes so close to Allah Ta'ala and he is promoted to such an exalted position which cannot be gained by a thousand years of Nawafil (non obligatory prayers). When on renouncing only one single sin and crushing the desire for it in its very inception you are granted such a glorious status, then you should be eager to attain it. When such an eagerness takes root in your heart then Allah Ta'ala guides you at every step. But if you are not concerned, if you are not interested then Allah Ta'ala is not going to force His guidance upon you.

Coming back to the story I was relating, the holy man had the fear of the Lord in his heart. He had made a mistake. He had permitted his disciple to leave his slave girl with him. But as soon as the sinful desire for her arose in his heart, he became anxious for its treatment. He began searching for the person who could help him. You have to search for the right person. You just cannot go to every Tom, Dick and Harry.

اَلرَّحْمٰنُ فَاسْئَلْ بِهٖ خَبِيْرًا ۝ (۲۵ : ۵۹)

Allah Ta'ala says, "Inquire about the glory of Rahman from one who is omniscient. Who is all-knowing." (25:59)

Who is the one who is omniscient? That is a very long topic. I will not explain it today. Suffice it to say that there are some signs, some reasons, some conditions which indicate that this person is omniscient; that this person is capable of prescribing the correct treatment. None other can administer the appropriate medicine.

Thus the holy man began searching for someone who could treat him. It became an obsession. Someone told him that in such and such a city there lived a very saintly man. He should go to him for a cure. The holy man searched and then found the city. Naming the saintly man he asked his whereabouts. Someone said, "My dear sir, where are you going? That person is no saint. He is an impostor, a complete rogue, a rascal."

The holy man was very distressed. He went back to the man who had guided him and aggrievedly asked him where he had sent him. The man answered that he must not care for what people said. He must go and meet him. The holy man went back. On inquiring he was told that the saintly man he was searching for, lived in a locality where drunkards dwelt. He found the house and went in. There he saw a man sitting with a glass of wine in front of him. A handsome youth was also in attendance. As he had been assured that this was a very saintly person and his own heart testified as to its truth too (like recognises like), he asked, "Hazoor, what is this in the glass?". "Sherbet" was the answer. The colour was that of wine but actually it was Sherbet. The holy man then questioned, "Who is this youth?". "This is my son" was the answer. The next question was, "Why have you chosen to live in this locality of drunkards?". The saintly man replied, "When I first came to live here, this area was not that of drunks. People later took to drinking wine. It is not Sher'un incumbent upon me to sell my house and go to live somewhere else." The holy man then asked, "But why have you adopted such a misguiding appearance? People who look at you think that you are an impostor, a scoundrel." The true state of affairs of the questioner had been revealed to the saintly man. "So that my disciples do not leave their slave girls with me" he sweetly answered.

The saintly man had adopted that pose as a precautionary measure. Otherwise, according to the Shariat, it is a Farz (moral obligation) to avoid situations which create distrust. It is not allowed to adopt an appearance which creates suspicion in the minds of the people. And for this you must possess a very firm, a very strong heart. For the sake of someone else, you must never commit an act in which there is the remotest danger to your own faith. You must take a firm stand. That is why it has been said,

دل بدست آور کہ حجّ اکبر است
از ہزاراں کعبہ یک دل بہتر است

You should have firm control over your heart. Your disciple, he may be your father, brother, wife, sister, mother, husband or anyone else in the world, if he entreats and begs you to do something and listening to him endangers your faith, then you should not pay any attention to him at all. You should rather turn towards your Maker, your True Love and say:

اگر اک تو نہیں میرا تو کوئی شے نہیں میری
جو تو میرا تو سب میرا فلک میرا زمیں میری

"If You are not mine, nothing is mine,
If You are mine, the earth, the sky is mine."

If my Lord and Creator is displeased with me but the whole world is pleased, they cannot benefit me one tiny bit. On the contrary if I am blessed with the approval and favour of my Lord then the whole world may disapprove, it will not matter to me.

The heart should have unshakeable strength. The heart becomes strong only when such an affinity and love for Allah Ta'ala is generated in it that the relations of the whole world are annihilated. The heart should be so strong that if a disciple wants to leave his slave girl with you, then in order to avoid him it should not be necessary to disfigure yourself. Tell him explicitly, "To save your slave, I cannot endanger my own religion and destroy my Aakhirat (after life). I certainly cannot do so. In order to save you, I cannot destroy myself. It wouldn't be very wise of me if in protecting your slippers I lose my own gear". If in order to please someone a person disobeys the orders of Allah Ta'ala then he finds himself in such a predicament.

What is the moral of the story? The person mentioned in it was a pious man. He was an abstainer from evil that is why he became worried. Albeit he relied upon his Nafs and thought that there would be no danger in letting the slave girl stay with him. This reliance upon his Nafs brought about his downfall. Allah Ta'ala chastised him as he had become so proud of his abstemiousness.

Now let us consider those people who say that we are in no danger at all. The person who thinks like this, he is the one who falls a victim first. There are many reasons for this. I pray to Allah Ta'ala that He may help you in understanding them.

(1) First and foremost we should remember that the enemy strikes only in that place where the person is unwary. It is a mandate of Rasulullah ﷺ: "If two Na-Mehrum (strangers) a man and a woman, meet in solitude, the third person to be surely present there is Satan."

A very religious person has said, "If people as spiritually devout as Rabiah Basri and Hasan Basri were to meet in complete privacy, Satan would involve them in wickedness too, to say nothing about the common people." Hazoor-e-Akram ﷺ has decided the matter once and for all:- "Whenever Na-Mehrum men and women get together in solitude, there Satan is definitely present too." Satan embroils them in immorality. That is the reason why it has been said that, "Purdah from strangers is not so essential as from the relatives of your husband. It has been emphasized that strictest Purdah must be observed from the relatives of your husband. It is repeatedly ordered that you must observe the strictest Purdah from all of them and fear them as much as you fear death itself. Hazoor-e-Akram ﷺ has said that the relatives of the husband are as DEATH itself. The danger which made Hazoor-e-Akram ﷺ call the relatives of the husband DEATH is exactly the same danger which exists from the Na-Mehrum relatives of the wife too. But why has Hazoor-e-Akram ﷺ symbolized the husband's relatives as death? The simple reason is that a person is always unwary of his own relatives. People say, such and such a person is coming to visit us. Doesn't matter. He is our Daewar (husband's brother). So and so is our Phophee-Zaad Bhai (paternal aunt's son). The other one is our Chacha-Zaad Bhai (paternal uncle's son). That one, he is our Khala-Zaad Bhai (maternal aunt's son). And that last one, he is our Mamoon-Zaad Bhai (maternal uncle's son). When a person is completely unaware of all these perils; when he thinks that all these people are his own, when he is not the least bit suspicious of their visits to his home and when he thinks that they can never be involved in depravity of any kind, then taking him unawares Satan attacks. When you consider all these people your brothers, an easy informality develops between you. Thus, all these people stick to you like your second skin. Allah Ta'ala has specifically stated that you can be lawfully married to all these relatives.

وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ وَبَنٰتِ خَالِكَ وَبَنٰتِ
خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ (۳۳ : ۵۰)

The daughters of Chacha (father's brother), the daughters of Phophee (father's sister), the daughters of Mamoon (mother's brother) and the daughters of Khala (mother's sister) all these four first cousins have been clearly identified by Allah Ta'ala. He has said, "We have made them lawful unto thee." But the Muslim of today, the deceiver, the cheat, calls them his sisters and enjoys himself. When they want to, these brothers and sisters get married to each other. Verily it is the disobedience to Allah Ta'ala which destroys the intellect completely. The glaring question does not enter their minds. When they claim they are brothers and sisters then why are they permitted to marry each other? It is none but the rebels of Allah Ta'ala and Hazoor-e-Akram ﷺ and the slaves of lust who have created this magic box. When you look into it from one end they are brothers and sisters. The next moment when you look through the other end they are husband and wife! Ya Allah! Turn these deceivers, these frauds into true Muslims.

(2) The second reason is that people believe that they are very pious. They say that our family is very chaste and free from every sin. It is impossible for them to commit a single sin.

Remember that whenever a person becomes unduly proud of his piety, then his downfall begins. Because of this arrogance which fills his heart, Allah Ta'ala humiliates and disgraces him before all. He is overtaken by evil and thus ruined.

(3) The third reason for the destruction of such families is that these people who think they are so pure and clean that the notion of sin cannot even enter their minds, these are the people who consider the orders of Allah Ta'ala and Hazoor-e-Akram ﷺ to be useless. Just think, if there isn't any danger from anywhere then why did Allah Ta'ala ordain such laws? Is the knowledge of these people more than that of Allah Ta'ala? They think they are more knowledgeable. They think that the commands of Allah Ta'ala are worthless, that the Holy Quran is simply pointless. They consider the directives of Hazoor-e-Akram ﷺ to be meaningless. The people who hold such views will be cursed with the same sin. They will be inflicted with the curse of their disobedience for that is the rule of Allah Ta'ala. This too is the reason why such events take place in our society.

Now, listen carefully. What are the orders of Allah Ta'ala? Well, I usually say that it is much better for the Muslim of today not to know what is written in the Holy Quran. The Muslim of today thinks that it is enough to hold a Quran Khawani (a religious gathering in which people recite the whole Quran). If you have succeeded in building your own house, hold a Quran

Khawani and enjoy the tea and biscuits served afterwards. If you have set up a new factory, hold a Quran Khawani. If someone has died, pay money to some people and ask them to recite the Holy Quran for the redemption of the dead one's soul. If some evil spirit has possessed you, write the verses of the Holy Quran on china plates, wash them and make the possessed one drink the water therefrom. Reciting the Quranic verses, fortify yourself within divine circles. If someone falls ill, exorcise the evil disease with the help of the relevant verses of the Holy Quran. So the Quran is very very sweet, very enjoyable. Attend a Khawani and enjoy the sweet meats, the biscuits and the tea. This Quran is really very delicious. A man was once asked which were his favourite Quranic verses. He replied, "Subhaan Allah", (Allah be praised) all the Aayaat of the Holy Quran are excellent but the one I like the most is:

رَبَّنَآ أَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ (۵ : ۱۱۳)

"Allah, Lord of us! Send down for us a table spread with food from Heaven, that it may be a feast for us." (5:114)

Next he was asked which order of the Holy quran did he like the most? He answered, "All the orders are good but my favourite one is:

كُلُوْا وَاشْرَبُوْا (۷ : ۳۱)

"O children of Adam, eat and drink." (7:31)

Think about it. Tell me, what do you consider the meaning of the Holy Quran to be? What is the purpose of the Holy Quran? Has it any other aims than the above quoted ones? It is just as well that people think the Quran has no other meaning. Otherwise, if they were to realize the true purpose of the Holy Quran and if they were to find out its actual contents then I truly believe that the Muslims of today will go to Keemari and throw it into the sea. They will never be willing to keep the Quran in their homes. This is not just a baseless assumption. It is based on hard facts, on actual events. Here, I will relate only one such instance.

The other day a man came to me and related how his wife had started reading the Holy Quran with its translation. She had eagerly continued to do so till she had come to Surah Noor and read the orders about Purdah. Then she suddenly cried out, "I will have nothing more to do with such a Quran. I renounce it completely. This Quran is just not for me." The husband told me that he had tried to persuade his wife into continuing the translation. He had begged her to finish reading it at least, even if she did not act upon it. Maybe sometime in the future Allah Ta'ala might bless her with its implementation. But his wife had adamantly refused, saying that she had had enough of it. She had vowed never to even look at it in the future. She had no need of such a Quran. She had forsaken it completely.

Now tell me. When that woman had not read the prescribed orders of the Holy Quran, she had reverently kissed it, respectfully touched it to her eyes, kept it in the best cover available. Then, how often she must have held Quran Khawanis at her house. But when she came to know the clear orders of the Holy Quran concerning Purdah, she started shrieking that she did not need such a Quran. All this happened after reading only one single order of the Quran. Just imagine what would happen if all the commandments inscribed in it were to be revealed. People will collect all the copies of the Holy Quran and consign them to the sea. The Muslim of today would do it, wouldn't he? Think. For God's sake think about it sincerely. Ya Allah! Help us. Guide the Muslim of today. Make him understand what the Quran really is. What was the reason, why was it bestowed upon us.

Today I will tell you the reason why the Holy Quran was bestowed upon us. I'm telling you this only because I hope that the people who are present here will not throw the Quran into the sea. Ya Allah! For the sake of this auspicious day (Friday), for the sake of your blessings upon this gathering, make the people understand what the Holy Quran really is!

Allah Ta'ala says:

إِنَّ هٰذِهٖ تَذْكِرَةٌ (٧٦ : ٢٩)

What is the Quran? *"Lo! This is an Admonishment. This is a book of precepts." (76:29)*

It is not meant for gaining worldly ends, for promoting your worldly plans, for acquiring wealth, for exorcising evil spirits. It is a different thing altogether that with the blessings of the Quran, all these ends may be accomplished. But rest assured that whatever you will thus gain will only be temporary. Until and unless you fully understand the true meaning of the Holy Quran, until you obey the orders therein, you will never ever be able to lead a calm and peaceful life. You will be continuously facing one problem after another. The Holy Quran has not been sent to you for the purpose of curing your physical ailments, nor for acquiring worldly ends. Why has it been sent? What is the Holy Quran? It is a book of admonishment. It is a book of laws and precepts, a book to be acted upon. It has been sent for implementation in your daily life. And this is the true purpose of the Holy Quran.

Now listen to what the Quran itself says:

(1) يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ۝ (٣٣ : ٣٢)

I sometimes think that perhaps you may be wondering what I am reciting. Listen well, for this is nothing but the Quran itself. These lines have been taken from Surah Ehzaab, (The Clans 32- 33). Considering the behaviour of today's Muslim, it seems as if he doesn't even know whether these orders are written anywhere n the Quran or not. The Maulvees (religious scholars) are no better. They recite the Holy Quran, they teach it to the people, but they completely ignore these orders which are also present in the Quran. Allah Ta'ala! We ask for your assistance, your guidance.

لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ

Ya Allah! Grant us your divine assistance. If you do not assist us, our deeds will be worthless. Render us your support. Have pity on our helplessness. Have compassion on our inabilities. In the midst of such a society, in such degenerating conditions, only you can succour us.

Today, 1400 years after the arrival of the Holy Quran, people are immersed in sin day and night and then they think that they are very holy, very pious. They think that there isn't the remotest possibility of any immorality in their homes.

And what are the words of Allah Ta'ala? "O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech."

Addressing the wives of the Hazoor-e-Akram ﷺ, Allah Ta'ala is telling them that whenever any man comes to ask you about any religious precept then while replying, do not speak softly and dulcetly.

Here a question arises. The wives of Hazoor-e-Akram ﷺ hold such an exalted position that Allah Ta'ala has dedicated a whole Ruku' (part of a Surah) to their piety and purity:

إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ○ (٣٣ : ٣٣)

"Allah's wish is to remove uncleanliness from you with a thorough cleansing."

Can any evil or wickedness ever touch the person whom Allah Ta'ala Himself purifies? Can anyone ever presume that these holy women would speak softly with any one who came to inquire about a religious problem? No one can even think about such a thing. So why does Allah Ta'ala forbid them? Allah Ta'ala is admonishing them not to speak softly and sweetly. When there is not the remotest possibility of such an event then why does Allah Ta'ala lay down such a restriction? Now listen very carefully. The inherent meaning of this decree is that the natural and inborn delicateness which is to be found in a woman's voice, must be replaced with harshness and dryness.

Now, do you understand? Whenever the need for conversing with a Na-Mehrum (stranger) arises, your voice should be completely devoid of its intrinsic softness. Make your voice as coarse and brusque as possible. In these immoral times if a woman is compelled by necessity to talk with a Na-Mehrum then she should create such harshness in her voice that the listener would think he was conversing with an ugly witch.

To understand the order of Allah Ta'ala in its entirety you have to keep a few things in mind:

(i) The first and foremost is that the wives of the Holy Prophet hold such an exalted position that it is well nigh impossible to associate them with any unseemly conduct. Not even a vestige of doubt can exist about their sanctity. They are the "Chaste Ones" whom Allah Himself has purified.

(ii) The second thing is that the wives of the Holy Prophet are the Mothers of the Believers. Allah Ta'ala has stated:

وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ

"The wives of the Prophet are as the mothers of all Momineen."

(iii) Thirdly, Allah Ta'ala has not given them the title of "Ummahaat-ul-Momineen", merely out of respect for them. Just as it is forbidden to marry your own mother, in the same way the wives of the Holy Prophet are forbidden for all men. Allah Ta'ala has ordained that:

وَلَا تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ۭ اِنَّ
ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝ (۳۳ : ۵۳)

"And it is not for you ever to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him. Lo! That in Allah's sight would be an enormity."

In no circumstances whatsoever can you be allowed to marry your real mothers. It has been forbidden for ever. Similarly the wives of Hazoor-e-Akram ﷺ are forbidden to every single man, forever. No person can be allowed to marry his wives even after Hazoor-e- Akram ﷺ has left this world.

(iv) The fourth point to keep in mind is the identity of these men who desired to converse with the wives of Hazoor-e-Akram ﷺ. These men were the Sahaabah-e-Karaam رضی اللہ تعالی عنہم whose abstinence is such that even angels are envious of them. Allah Ta'ala Himself testifies as to their sanctity in the Holy Quran:

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (٢٢:٥٨)

"Allah is well pleased with them and they are well pleased with Him."

Allah Ta'ala further says:

وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى (٩٥:٥)

"And Allah Ta'ala has promised all of them, goodness —"

To sum up let us consider all the points. Who are these women? The wives of the Holy Prophet whom Allah Himself has cleansed. These women are the Mothers of the Believers. They are forbidden to every single man. Who are the men? The holy people Sahaabah-e- Karaam رضی اللہ تعالی عنہم. What do they want? To have religious problems elucidated. On such occasions as these, Allah Ta'ala decrees that when the answers are given the innate delicateness of the feminine voice must be changed into harsh tones. These are the instructions given to the wives of Hazoor-e-Akram ﷺ. And what is the advice given to the Sahaba-e-Karam رضی اللہ تعالی عنہم ?

وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ (٥٣:٣٣)

"And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a screen." (33:53)

You are not allowed to ask them face to face. For God's sake think about it. Who are the people to whom this order is being given? Who are these ladies? A holy man had cited the names of Rabiah Basriah and Hasan Basri, but whom has Allah Ta'ala mentioned here? The holiest of all men, the most chaste of all women. They are being instructed that when you discuss religious matters, do so from behind a curtain.

(2) يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ
ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ (۳۳:۵۹)

Sometimes it makes me laugh. Often it makes me wonder too. People will be thinking that this person is not reciting the Holy Quran; God knows whom he is quoting. I assure them that what I am reciting is nothing but the Quran itself. I am amazed too that the present race of people have totally forsaken the Quran. They have forsaken and forgotten it so completely that when I explain the orders of the Quran to them, they do not believe that these orders are written in it. They must be wondering at what I am reciting. Now listen carefully. What order is being given in the Aayat I have just quoted:

"O Prophet! Tell thy wives and thy daughters and the women of the Believers to draw their cloaks close around them (when they go abroad)."

Allah Ta'ala is telling them that whenever out of necessity they have to go abroad, they should cover themselves with a large cloak and draw a corner of it over their faces so that they may not be recognized.

(3) وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَ
يَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا

مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ
اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِیْٓ اِخْوَانِهِنَّ اَوْ بَنِیْٓ اَخَوٰتِهِنَّ اَوْ
نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِی الْاِرْبَةِ
مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ
وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ وَتُوْبُوْٓا
اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ (۲۴ : ۳۱)

This Aayat has been taken from Surah Noor. Ya Allah! Fill our hearts with the radiance of the Holy Quran. Make us act upon it so steadfastly that no power on earth can deter us from following its orders.

If our hearts are filled with radiance, then our relationship with Allah Ta'ala will be such that no power on earth will be able to stop us from acting upon His orders.

Addressing Hazoor-e-Akram ﷺ, Allah Ta'ala says, "Tell the Mominaat (Believing Women)". But those women cannot be termed as Mominaat who are not willing to listen to His commands, those who refuse to act upon the orders of Allah Ta'ala. "Thus O Prophet! Tell those women who are Mominaat to lower their gaze and be modest."

How can modesty be achieved? What does Allah Ta'ala say?

"Tell them to be modest and to display of their adornment only that which is apparent, and to draw their veils over their bosoms."

Next, Allah Ta'ala is enumerating some people. Except these people, women are strictly forbidden to appear unveiled before any other man. Who are these exceptions? (1) Husband, (2) Father, including Chacha (father's brother) and Mamoon (mother's brother), (3) Husband's father (4) Sons, including Pota (son's son) and Nawasah (daughter's son), (5) Husband's sons. The order for son- in-law is the same. The reason being that a person whom you can never marry, is excluded from the list of those people from whom you have to observe Purdah. (6) brothers, (7) brother's sons, (8) sister's sons, (9) and then the Muslim women can reveal their adornments to Muslim women only but they are forbidden to show their heads, arms, shins etc. to Kafir women.

There are some precepts which are elicited from the Holy Quran only after intense deliberation. This order of Purdah is not one of them. It is a clear command of the Quran-e-Kareem.

Here, I want to ask you something. Non-Muslim women are employed to do menial jobs in hospitals and people's homes. Do the Muslim women cover their heads and hide their hair from them? Do they cover their wrists? Do they conceal their shins? Do they cover their necks, ears and bosoms from these women?

Let me make this very, very clear. People reverently kiss the Holy Quran, donate its copies to the mosques, hold Khawanis in their homes. They think that by doing so they will save themselves from disasters and calamities. But they are wrong. Until and unless they give up opposing the orders of the Holy Quran, they will never ever be able to live peacefully in this world. If they honour and revere the Holy Quran, if they have an unshakable faith in it, then let them prove it by acting upon its manifest commands.

(10) Kafir female slaves. It is permitted to expose your head and arms to them.

(11) Such senseless people who know nothing about women.

(12) Children who know naught of women's nakedness.

Here the order concerns children who are so young that they do not know the difference between male and female. Now-a-days, Purdah is not observed from children who are ten, nay twelve, even fourteen years old. Just think of your own selves. How old were you when you acquired this knowledge? Then, these are progressive times that we live in. In this age, a child of ten possesses knowledge about these things which a child of twenty did not possess in days gone by. This is such an era. What is the difference between men and women? What sort of relations do they have with one another? What is the purpose of marriage? You should notice at what age a child acquires knowledge of all these things. It is incumbent upon you to observe Purdah from a child of such years.

Further on, it is ordered that, "Let them (the Believing Women) not stamp their feet, so as to reveal what they hide of their ornaments."

If the women are wearing any ornament on their feet, its sound should not be heard outside their homes. When the sound of such ornaments must not be heard by outsiders then how strict must be the order about a woman's own voice? And how imperative is the concealment of her face?

Having explained the orders of Purdah in detail, Allah Ta'ala in the end says:

تُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَا الْمُؤْمِنُوْنَ ۝

If you want salvation and success in this world and in the next, if you want the remedy for your worries, if you want to live a blissful and peaceful life, then turn towards Allah Ta'ala. Forswear disobedience to the orders of Allah Ta'ala. Renounce rebellion, disobedience and all other sins. If you do not do so, then for such people Allah has ordained that He will never give them the blessing of peace.

If anyone can, then show me one single person who inspite of disobeying Allah Ta'ala, leads a peaceful life? Can anyone do that? A disobedient person and Peace? Impossible!

Allah Ta'ala has given His verdict:

مَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّ
نَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى (۲۰ : ۱۲۴)

"But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection." (20:124)

Peace and harmony cannot ever touch a person. A person who is firmly entrenched in evil deeds, who does not ask Allah Ta'ala's forgiveness of them and then he claims that my home is permeated with peace and calm, bring him to me. Let me check him up with a thermometer. Let me find out what kind of peace he possesses. Let him seek the advice of the doctors of the soul.

ہمیں کہتی ہے دنیا تم ہو دل والے جگر والے
ذرا تم بھی تو دیکھو کہ ہو تم بھی تو نظر والے

"A heart, a soul says the world
have I,
Look for yourself, for you too have
a discerning eye!"

Oh yes! I would certainly like to see the heart which although seeped in sin, possesses peace and tranquillity. It is full of the thorns of Allah's disobedience and yet claims to be serene and content? Khuda Ki Qasam (By God), this can never, never be. The verdict of Allah Ta'ala can never be wrong. Seek peace from the One who has the power to bless your hearts with it. And He rules that:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ (۱۵ : ۹۷)

"Whosoever doth right, whether male or female, and is a believer, him verily We shall quicken with a new life, a life that is good and pure." (16:97)

Faith must be combined with good deeds, only then will you attain contentment. The basic rule for righteousness is to avoid all sins.

DARS-E-IBRAT (A MORAL LESSON):

Purdah is not observed from Chacha (father's brother) and Mamoon (mother's brother). So why are these people not mentioned in the Aayat of Surah Noor which I have quoted? I have already told you one reason for this. These people are as your fathers. Thus they come under the category of father.

But some interpreters are of the view that in this Aayat, inspite of mentioning all the Mehrum relatives, Chacha and

Mamoon have not been mentioned. This proves that Purdah has to be observed from them too. The reason they give is that these uncles might mention the physical attributes of their nieces in front of their sons and thus their hearts may be inclined towards lewedness.

It is granted that in our religion, Chacha and Mamoon are exempted from the orders of Purdah, but some Mufassareen رحمہ اللہ تعالیٰ (Interpreters) have decreed that Purdah must be observed from them too. The reason behind it is a palpable lesson of morality. It is a lesson for those who possess a discerning eye. But for those people who are devoid of a moral sense, people whose conscience is asleep, thousands of lessons of morality can have no effect. About these people, Allah Ta'ala says that it is not only that their eyes cannot see, but their hearts have become blind too.

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ
الَّتِي فِي الصُّدُورِ (۲۲ : ۴۶)

'Truly it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind." (22:46)

(4)

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا
إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ
وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ
اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا (۳۳ : ۵۵)

I have quoted this Aayat from Surah Ehzab. The previous Aayat which I had recited from Surah Noor, contained orders about both type of relatives. Firstly, blood relations from whom Purdah is not decreed, secondly, the relations by marriage such as husband's son and father-in-law. On the other hand, in the above quoted Aayat, blood relations are recounted only. The relatives acquired after marriage have not been mentioned again. The others are the same relatives mentioned in Surah Noor.

After imposing the order of Purdah, Allah Ta'ala says:

وَاتَّقِيْنَ اللّٰهَ

"O women who claim to have faith, fear Allah!"

Just think. Who is giving this order? Then consider how emphatic are these words! When a person whose heart has the tiniest bit of potential, when he hears these words, his whole being quakes with terror. "Fear thy Lord!" Meaning, that if you do not comply with the orders of Purdah, then be very sure that the punishment of Allah is very severe.

Next it is stated:

اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَىْءٍ شَهِيْدًا ۝

"Doubtlessly Allah is aware of all things."

You might offer the excuse that we do not observe Purdah only inside our own homes. We do not appear unveiled before strangers. If we come without Purdah before our first cousins in the privacy of our homes, what does it matter? In answer it has been said, "Even if you commit a sin in complete secrecy, Allah is witness to your misdeeds."

(5) حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ
وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ

الْأُخْتِ وَأُمَّهٰتُكُمُ الّٰتِيْٓ أَرْضَعْنَكُمْ وَأَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ
وَأُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ
مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآئِلُ أَبْنَآئِكُمُ الَّذِيْنَ مِنْ
أَصْلَابِكُمْ وَأَنْ تَجْمَعُوْا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ
إِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝ (۴ : ۲۳)

Allah Ta'ala has enumerated those women in this Aayat with whom it is forbidden to marry.

(1) Mother. This includes Nani (maternal grand mother) and Daadi (paternal grand mother).

(2) Daughter. Including Poti (son's daughter) and Nawasi (daughter's daughter).

(3) Sister.

(4) Father's sister.

(5) Mother's sister.

(6) Brother's daughter.

(7) Sister's daughter.

(8) Foster mother.

(9) Foster sister. (All other foster relations are also included)

(10) Mother-in-law.

(11) Wife's daughter, i.e. if you have had sexual relations with your wife. If you married a woman, but had no sexual relations with her and she died, or you divorced her, then her daughter is not forbidden unto you.

(12) Daughter-in-law.

(13) Two sisters together. Your sister-in-law is forbidden to you until her sister is married to you. After the death or divorce of your wife, you are allowed to marry her sister. Your wife's sister is not forbidden to you forever.

In the above mentioned twelve relations, the women therein are all banned to you forever. There is another relation which is mentioned in the Aayat preceding this one:

وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَ ۭ اِنَّهٗ
كَانَ فَاحِشَةً وَّمَقْتًا ۭ وَسَآءَ سَبِيْلًا ۝ (۴ : ۲۲)

"And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! It was ever lewdness and abomination and an evil way." (4:22)

This means that you cannot marry your father's wife. This makes it a total of thirteen. You cannot marry any one of these women mentioned. It is the unanimous decision of both Islam and Intellect that Purdah is not to be observed by only those women who are forbidden forever and you cannot marry them in any circumstances. All other women whom you can marry at any time, must necessarily observe Purdah. Therefore, remember this that except the thirteen categories of women mentioned in the Holy Quran, you can marry anyone you like. Thus after a detailed explanation of the women forbidden to you, it is stated:

وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ (۴ : ۲۴)

"Lawful unto you are all beyond those mentioned." (4:24)

Consequently Purdah is incumbent upon all those not mentioned in the previous Aayat.

Illiterate people think that Chachi (paternal aunt), Mumani (maternal aunt), wife of your Bhatija (brother's son) and the wife of your Bhanja (sister's son), are forbidden to you forever. For this reason, they think that Purdah as decreed by Sharaa (divine code of life) is not to be observed from the husband's Chacha and Mamoon (paternal and maternal uncles). The illiterate people think that women can appear without Purdah before the husband's maternal and paternal nephews too. This is sheer ignorance. The Holy Quran itself has declared that these women are lawful unto you. Namely, the divorced wives and widows of your husband's Chacha and Mamoon, of your husband's Bhanja and Bhatija are all lawful for you. You are definitely allowed to marry these women. See, what an evil ignorance is! The women who have been sanctioned by religion, the women whom Allah Ta'ala has allowed you to marry, these women are being declared Haraam (forbidden) by these illiterate people. They are opposing Allah Ta'ala.

نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ

Keep this firmly in mind, tell the others too that Purdah has to be compulsorily observed from your husband's Chacha and Mamoon (maternal and paternal uncles) and Bhanja and Bhatija (maternal and paternal nephews) also.

(6) يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّاۤ اَنْ
يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا دُعِيْتُمْ
فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا (۳۳ : ۵۳)

As many as there are letters in the Holy Quran, on each single one of them you must have partaken at least ten cups of tea during the Quran Khawanis held in your homes. You must have eaten an equal number of sweet-meats too. Let alone acting upon the orders of the Quran, have you ever heard the lines of the Holy Quran which I have just quoted?

All of you are really so very pleased with such a sweet Quran. Subhan Allah (Allah be praised). Hold Khawanis (religious gatherings for reciting the complete Quran). Partake refreshments and drink tea. Allah Ta'ala has given us such a nice, sweet Quran! Allah be praised! I am admonishing you. Remember that there will be a Day of Judgement. You will be asked what you understood the true aim and meaning of the Holy Quran to be and then Hazoor-e- Akram ﷺ will thus complain before Allah Ta'ala:

يَارَبِّ إِنَّ قَوْمِي اتَّخَذُوا هٰذَا الْقُرْآنَ مَهْجُورًا ۝ (۲۳ : ۳۰)

"O my Lord! Truly my own people had completely forsaken the Holy Quran." (25:30)

For the sake of Allah, think. What answer will you give on that day?

Now listen. What does the Quran say?

"O ye believers, enter not the dwellings of the Prophet."

Who are the people addressed to in these lines? The holy group of Sahab-e-Karam رضی اللہ تعالی عنہم. The people whose sanctity and holiness Allah Ta'ala has often mentioned in the Holy Quran. These people are being counselled not to enter the dwellings of Hazoor-e-Akram ﷺ. And who lives in these dwellings? The Mothers of the Sahaba-e- Karam رضی اللہ تعالی عنہم. The ladies whom people have been forbidden to marry forever. In spite of this, Allah Ta'ala is clarifying the orders of Purdah in such a way. He is telling them not to enter the dwellings of Hazoor-e-Akram ﷺ. What type of Mothers dwell therein? The holy wives of Hazoor-e-Akram ﷺ. About them Allah Ta'ala has Himself said:

لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝ (۳۳:۳۳)

"O ye wives of the Prophet, We have cleansed you with a thorough cleansing." (33:33)

The one whom Allah Ta'ala has Himself cleansed, can any evil come to her? Those women are the Chaste Ones. Then, who are the people who are visiting them? Hazraat Sahaba-e-Karam رضی اللہ تعالیٰ عنہم. They are being advised not to enter the dwellings of Hazoor-e-Akram ﷺ.

اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ

"If ye have been invited to a meal."

Meaning, that if you are invited to a meal only then should you go. Even then, what are the etiquettes? Do not go before the appointed time. And:

وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا ،

"When the meal is ended, disperse quickly. Linger not for conversation."

Have you understood the reason for this order? Why is such an order being given? In the home of the Hazoor-e-Akram ﷺ, Purdah is being observed. The meal is served with strict regard for Purdah. Then why is it being said that do not go before the appointed time, then, after finishing your meal disperse quickly. Do not linger there for conversation. Leave at once. Do not go before-hand and do not stay afterwards. Why? The reason is that when the ladies within will converse amongst themselves, their voices may be heard by you. Can there be any other reason? This lesson in etiquettes has been taught for the reason that if your stay is prolonged, there is the danger of the feminine voices being heard by you. Thus sit behind the screen, only as long as is necessary, then leave quickly.

I have started my sermon with this Aayat:

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا
يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ
اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ
اَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ (٦٠ : ١٢)

"O Prophet, when the believing women come unto thee, taking oath of allegiance unto thee, take their oath that they will ascribe nothing as partner unto Allah." (60:12)

Here I will ask you to test yourself on this very first tenet. Women say that, "If we observe Purdah from our Chacha Zaad (paternal uncle's son) and Phophee Zaad (paternal aunt's son), then so and so will be offended. If we refuse to come in the presence of our Mamoon Zaad (maternal uncle's son) and Khaala Zaad (maternal aunt's son), then such and such will feel insulted. If we observe Purdah from our brother-in-law, then so and so will be displeased." On the other hand, Allah Ta'ala emphatically forbids you to associate in worship unto Him any other thing whatsoever. These women of today who claim to be Muslims, how many gods do they have? All their cousins are gods. Their husband's elder brother, his younger brother are gods. Their sister's husband, their sister-in-law's husbands are gods too. I have quoted only one of each relations. If a person has ten uncles and each uncle has ten sons, then that means he has a hundred cousins. In the same way, if you take a hundred from each relationship then that means that there are approximately a thousand gods. Even then the women exclaim what will our Chacha say and what about our Chachi? What is our Mamoon going to say and then what will our Mumani say? And then our Phopha and Phophee what ever will they say if we start observing Purdah from them? For heaven's sake, how many gods are they going to create? How many gods are they going to obey instead of the only One?

Allah Ta'ala says:

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ
كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ (٢ : ١٦٥)

"Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only). Those who Believe are stauncher in their love for Allah." (2:165)

What is being said? That there are many people in this world who love others more than they love Allah. What a relevant, what an excellent statement Allah Ta'ala has made. Sit down for a minute and take an account of your Emaan (faith). Allah Ta'ala says that they have taken unto themselves objects of worship whom they love. But those who believe in Allah, love Him more than anything or anyone in this world.

Now think for a while. Those people who say that we will not, or cannot observe Purdah according to Shariat (ordinance of Allah Ta'ala), is their love for Allah greater than their love for their relatives? While you are sitting here, take some time and think about it seriously. Test your Emaan. Then decide in what stage it is. Do you understand what I am saying? Is there any effect on your heart? I sincerely pray that there may be. Allah Ta'ala has given the criteria. A Momin is the one who adores Allah Ta'ala more than anyone else in the world. But there is a majority of those people who have created for themselves many gods. They do not love Allah Ta'ala as much as they love these gods. Just for the love of their relatives, they are incurring the wrath of Allah Ta'ala. Tell me, where is their faith?

وَذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ○ (۵۱ : ۵۵)

"And warn, for warning verily profiteth believers."(51:55)

Now here we should think again. Why don't we profit from the advice of the Holy Quran? Why don't the words of the Holy Quran have any effect on our hearts? When Allah Ta'ala has decided that a warning, an advice does effect the hearts of people, why doesn't it do so? Why is no one being benefitted at all? We must seriously think what is the reason for this. On one hand, what Allah Ta'ala has declared in the above Aayat cannot possibly be wrong. Then why is there no effect in the words of the Holy Quran? There may be two reasons for this:

(1) Either what is being said is not an advice at all. In other words, the speaker is not sincere at all. If the adviser is not making a statement for Allah Ta'ala, if he has no fear for the Hereafter, if he does not possess a caring heart, he is just making the statement for tradition's sake, or for the sake of ostentation, then whatever he is saying is not an advice. That is the reason why his statements have no effect.

(2) The people who are listening to the advice, are not Momins. Advice only profits the Believers. It only effects their hearts. Those who are non-believers, the advice given has no effect upon them at all. It is essential that the people who are being advised, must have perfect faith, total attention, deep concern for the Hereafter and they should have gathered together for the sake of their faith. Then and only then will the advice prove effective. But on the other hand, if they have no intention of acting upon the advice given, if they do not seek it, if they are not anxiously eager for it, then the advice will be of no use whatsoever.

Actually the fact is that the verses of the Holy Quran about Purdah, with which my sermon began, have no effect upon the hearts of the people of today. Ask them to say their prayers (namaz) they will do so. They will willingly fast for the whole month of Ramazan. They will gladly offer sacrifices and give alms to the needy. They will daily recite particular Surahs of the Holy Quran. The people of today will happily act upon all the nice and easy statements of the Quran. They will make lengthy declarations of their love for Allah Ta'ala. But they will not forego His disobedience. They cannot swallow this bitter draught.

Think for yourself. Just think. Are they not trying to deceive Allah?

ساتھ غیروں کے مری قبر پہ آتے کیوں ہو ؟
تم جِلاتے ہو مجھے ، تو جَلاتے کیوں ہو ؟

"Why do you come with strangers to my grave,
While reviving, why do you crucify me thus?"

"If you claim to have a deep and abiding love for Me then why do you break My heart by committing sins and by disobeying Me?"

A small girl was reciting the following couplet from her school book:

نام پہ تیرے جان فدا ہو
کوئی نہ دل میں تیرے سوا ہو

"My life be sacrificed on Thy name,
In my heart, be none but Thee."

The very same book was full of pictures which Hazoor-e-Akram ﷺ has condemned in no uncertain terms. Condemnatory deeds are being performed and what is written in the very same book?

نام پہ تیرے جان فدا ہو
کوئی نہ دل میں تیرے سوا ہو

Are these or are they not deceitful actions? I altered the couplet thus to suit the speakers:

نام پہ تیرے جان فدا ہو
حکم نہ تیرا اِک بھی ادا ہو

"My life be sacrificed on Thy name,
But I'll obey no orders given by Thee."

Today, at this moment, all of you raise your hands in prayer and entreat Allah Ta'ala to save us from the intrigues against the Holy Quran. Ya Allah! Bless us with the delectable recitation of the Holy Quran. Endow us with a true and abiding love for the Holy Quran. Grant us a deep relationship with it. Let us relish reciting the Holy Quran. Help us to act upon the orders given in it.

If we love the Holy Quran then we have to act upon it too. It is very difficult to swallow this pill. It is very bitter in taste, very bitter. Purdah from all cousins, first cousins, brothers-in-law, is so difficult. Coat this pill with a double coating of sugar, it will still be very difficult to swallow. On the other hand if Allah Ta'ala lends His assistance, then nothing is difficult. When Allah renders His patronage the whole heart undergoes a veritable transformation. These words then come true:

سارا جہاں ناراض ہو پروا نہ چاہیے　مدِّ نظر تو مرضیِ جانانہ چاہیے
بس اِس نظر سے دیکھ کر تو کر یہ فیصلہ　کیا کیا تو کرنا چاہیے کیا کیا نہ چاہیے

"If the whole world is angry, worry not, ...
Keep the wishes of the Beloved in sight,
Make a decision once and for all,
What actions are good and what aren't right."

Those people of whom you are afraid, those people whose displeasure scares you, those people whose goodwill you seek, will all these people save you from Hell? Will Allah Ta'ala accept your excuse that such and such would have been angry if I had observed Purdah from him? Will He accept your excuse when you say that out of my love for that person, I did not adopt Purdah? That, out of fear for that person, out of consideration for this one, I refused to observe Purdah?

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ۝ (٢ : ١٦٦)

Allah Ta'ala says that:

'Then would those who are followed clear themselves of those who follow (them). They would see the penalty. And all relations between them would be cut off.''

That day is very near when the leaders for the sake of whom Our orders were disobeyed; the people who gave the irreligious orders and the people who obeyed them, their relations with one another will be completely severed. They will become each other's enemies. The younger ones will accuse their elders that but for you we did not observe Purdah. The elders will reply that we had no control or power over you. We only proffered the invitation. You committed the sin of your own free will. We did not force you to commit evil deeds.

It is said:

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ
فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ؕ مَآ اَنَا بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ
بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَآ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ۝ (۱۴ : ۲۲)

"And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you nor can ye help me. Lo! I disbelieved in that which ye before ascribed to me. Lo! For wrong-doers is a painful doom."

Now all the wrong-doers will together go to Hell. They kept company with each other in this world, so they will also be each other's companions in Hell.

Ya Allah! Before such a day arrives, fill our hearts with fear for the Hereafter. Allah Ta'ala, before that day when we will have to render our accounts, fill our hearts with a deep concern for it. Ya Allah! For the betterment of our future life, grant us the will power to follow your orders.

This is a very bitter pill. Coat it with sugar and somehow or the other swallow it. Once you have swallowed it, then see how you'll enjoy it. But you will have to take the pill first. Ya Allah! Help us to swallow this pill, somehow or the other.

"Khuda Ki Qasam" (By God) the person who renounces all worldly relations for the sake of Allah Ta'ala, enjoys the blessings of Heaven in this mortal world. A person who for the sake of Allah Ta'ala, for the sake of his next abode, for the sake of saving himself from the tortures of Hell, renounces all worldly relations, he is the one who has attained true success. Allah Ta'ala blesses his heart with such exhilaration, with such enjoyment that all the delicacies of this world pale into insignificance.

لطفِ مے تجھ سے کیا کہوں زاہد
ہائے! کمبخت تو نے پی ہی نہیں

"The deliciousness of wine, O Abstainer!
Ye know not, as you never tasted it."

Just take a sip of it. Relish its taste and then see! Ya Allah! Kindle our courage. The Aayat of Purdah is taken from Surah Noor. I pray to Allah Ta'ala that He may bestow upon us the illumination of Surah Noor. Ya Allah! From Surah Noor, bestow upon us that radiance of yours, in the face of which all the worldly relationships and criticisms may come to naught. Illumine our hearts with that radiance which annihilates every type of darkness.

In Surah Noor, women have been specially addressed and instructed as to the orders of Purdah:

"O Prophet, tell the Believing Women too ..... "

Now decide for yourself whether your name is included in the list of the "Believing Women". Ask yourself whether there is even a spark of faith left in your hearts. Ya Allah! Include our names in the list of Momins and Mominaats (Believing Men and Believing Women). Bless us with unshakable, complete faith. Make our belief and trust in the Holy Quran and its orders firm and everlasting. Bless us with Your divine guidance so that we can implement the Holy Quran in our daily lives.

Fuzail Bin Ayaaz is known in history as a very venerable, saintly man. As a young man he was a fearsome dacoit. He was so well- known and terrifying that caravans used to change their routes upon hearing about his presence in the vicinity. It so happened that he fell in love with a woman. With the intention of abducting her, he climbed the compound wall of her house. He was about to enter when he heard someone reciting the Holy Quran inside the room. The Aayat being recited, was:

أَلَمْ يَأْنِ لِلَّذِيْنَ اٰمَنُوْٓا أَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ
وَمَا نَزَلَ مِنَ الْحَقِّ (۵۷ : ۱۶)

"Has not the time yet arrived for the believers that their hearts should melt with the remembrance of Allah and should submit to the truth sent down by Him?"

Fuzail Bin Aayaaz heard the words of the Holy Quran. His heart was so deeply touched that saying:

"Yes, my Lord! The time has come. Yes, Allah Ta'ala! The time has come", he returned home. He asked Allah Ta'ala's forgiveness in such a manner, forged such a bond of love with Allah Ta'ala that he became a renowned saint.

Just think about it. The heart of today's Muslim is even tougher than the heart of the dacoits in those days. The words of the Holy Quran have no effect on him at all. May Allah Ta'ala have mercy on this nation. Offer this prayer to Allah Ta'ala: "Ya Allah! Bestow upon our hearts the same divine blessing which wrought such a drastic change in the life of Hazrat Fuzail Bin Ayaaz."

The Muslim of today has limited the standard of piety to the recitation of Wazaaif (certain parts of the Quran), Nawaafil (non-obligatory Salat) and Tasbihaat (prayers on a rosary). You may worhsip in this manner as much as you can and call yourself pious and saintly. This is but in reality the deception of the Nafs (inner self) and Satan too. In reality, the basis of piety is that we must ask Allah Ta'ala's forgiveness for disobeying Him and for rebelling against Him. Hazoor-e-Akram ﷺ has said:

اِتَّقِ الْمَحَارِمَ تَكُنْ آعْبَدَ النَّاسِ

"Avoid sinful deeds and you will be counted amongst the greatest of saintly men."

Special emphasis has to be laid on the sin of not observing Purdah. The reasons for this are:

(1) This is a blatant declaration of a sin. It is open rebellion. Hazoor-e-Akram ﷺ has said:

كُلُّ أُمَّتِيْ مُعَافًى اِلَّا الْمُجَاهِرِيْنَ ،

'My whole Ummat will be forgiven except whose who commit sins in broad daylight."

Even the governments of our countries do not forgive those who revolt openly. And then what is the punishment of those who do so? Death!

(2) The sin of non-observation of Purdah does not remain limited to the women only. The immorality and shamelessness which results from it, envelops the whole nation. In order to live courageously, we must learn a lesson from the lives of religious people. Only then can we face the irreligious society and wicked environment in which we live. As I have already told you, certain women were so independent that they used to drive their own cars in America. When Allah Ta'ala's help came to their assistance, they began to observe Purdah in a manner the like of which can hardly be found in the homes of Maulvees (religious scholars) and other such pious people.

A lady's family resides in India. She visited them after quite some time. There, she insisted on observing Purdah from her brothers-in-law. Her sisters pleaded that our husbands will become angry with us and make our lives miserable; her parents entreated her to have mercy on her sisters and give up Purdah. This woman's courage was praiseworthy indeed! She replied adamantly that in order to save the worldly lives of my sisters, I cannot destroy my own life in the Hereafter. In order to placate my brothers-in-law, I cannot incur the displeasure of my Divine Lord.

Another lady only read my printed sermon "Zindagi Ka Gaushwarah" (A True Account of Our Mortal Life). She has written to me thus:

"Allah Ta'ala has saved me from countless evils. I have forsaken many sins. With the help of Allah Ta'ala, I have solemnly and firmly decided that in the future, I will observe the strictest Purdah from all Na-Mehrum men."

With the divine blessing of Allah Ta'ala, merely the reading of my sermon had such an effect on her heart. Ya Allah! Bestow the same divine grace upon the hearts of all the women here who are listening to my sermon now.

Then there was a young girl who at the age of ten or eleven, began observing Purdah from her cousins and near relations. All the people started criticising her. They threatened to ostracize her. Now just listen to the answer of that young girl. With great passion, she began reciting these lines:

سارا جہاں ناراض ہو پروا نہ چاہیے　　مدِّ نظر تو مرضیِ جانانہ چاہیے
بس اس نظر سے دیکھ کر تو کر یہ فیصلہ　　کیا کیا تو کرنا چاہیے کیا کیا نہ چاہیے

"If the whole world is angry, worry not,
    Keep the wishes of the Beloved in sight,
Make a decision once and for all,
    What actions are good and what aren't right."

If in order to gain the approbation of Allah Ta'ala you sacrifice all the carnal desires of your Nafs and the relations of the whole world, then can there be a more noble and miraculous deed than this? Allah Ki Qasam (By God) when we consider this miracle, the miracles of flying in the air and walking on the surface of the water pale into insignificance. The essence of a miracle is the fact that the love of your beloved Allah Ta'ala should enter the depths of your heart. By means of this love, you should be able to attain an unshakable faith which would enable you to face the whole world. Ya Allah! Bless us with such a miracle.

Here is another example of such courageous women. A gentleman has written about these women in a letter. Let me read out the letter itself:

"Today, the reason for writing this missive arose because I gave my word of honour to Allah Ta'ala through my Murshid (spiritual teacher) that as long as I live, I will never allow music and songs in any form whatsoever, enter my home. Nor will I allow any of my children to do it. I will never on any account bring the evil of pictures into my house, nor will my children do so. I will not even give my daughter or son in marriage to people in whose homes these evils of music and pictures exist. Neither will I send my children to a school whose evil environment may spoil them.

I used to offer thanks to Allah Ta'ala that I had succeeded in getting three sons and two daughters married according to my wishes. But after their marriages, the influence of the evil environment began to be felt. Other relatives, such as the in-laws of my sons and even some of my own relatives, started creating obstacles for me.

Purdah, according to Shariat, was cast to the winds. Other irreligious customs began to be observed secretly. Let me explain here that we are altogether about twenty people, including children, who live in one united household. We live together, eat and drink together. There has never been a quarrel between daughter-in-law and mother-in-law or between anyone else for that matter. I firmly believe that this is so because we are blessed by the love of our elders.

Now on one side, I was all alone. On the other, was a formidable group of relatives. One of them said who is this Maulvi to put an end to the customs and the rites of our fathers and forefathers? Someone else cited the example of a Hafiz (one who knows the whole Quran by heart) who had a television set in his house. He said, who was I then to lay down such restrictions on television etc. My Lord, my heart bled, but I couldn't show it to anyone. Except shedding painful tears in my prayers to Allah Ta'ala what could I do? For many days, I brought all my family to the religious gatherings here. But to no avail. One day having finished my Friday prayers, I was sitting here, deep in thought as to what I should do. I was asking Allah Ta'ala to help me in solving my problem. "Allah Ta'ala! The matter is getting out of hand. If you do not help me now, I will be completely destroyed", I cried.

A few moments later, a thought occurred to me. In other words, it was the assistance of Allah Ta'ala which came to my help. I decided that I must bring my whole family to the sermon of Hazrat Mufti Sahib. I went home at once and asked my family:

"My beloved sons and daughters, will you come along with me to listen to the sermon of Hazrat Mufti Sahib?"

All of them happily agreed. I told them to get ready quickly as I wanted to offer my Asr prayers there. All of us arrived just in time. Allah Ta'ala, in His divinity, wanted to save me. He, in His wisdom, inspired you to choose the topic of songs and music, pictures and photographs and Shara-ee-Purdah.

Referring to a lady's letter, you began your sermon with these words:

"I am not referring to the times of Sahaba-e-Karaam رضی اللہ تعالیٰ عنہم, but I am talking about this modern age. If a woman who doesn't attend my sermon but just reads my printed one "Zindagi Ka Goshwarah" (A True Account of Our Mortal Life) at home and then repents her sins, then why can't the ladies who are present here, do so?"

My lord, as you continued your sermon, my happiness knew no bounds. With every breath I took, I said, "Ya Allah! Ya

Allah! How can I ever possibly thank You? You have inundated me with Your blessings today."

In fact for many days I kept repeating these words again and again. For, my lord, when I went home that day after the Isha (night) prayers, my daughters and my daughters-in-law were observing Purdah from their young brothers-in-law. The whole atmosphere had undergone a wonderful change. The metamorphosis I had sought for ages had been wrought by you in a matter of minutes. By the grace of Allah Ta'ala, the transformation is becoming deeper day by day. Now prosperity attends us in whatever we do. The wives of my three sons and one of my daughters who is about eleven years old, all of them are now insisting that they want to maintain an Islahi Ta'alluq (reformatory relationship) with you. I keep putting them off. I tell them that a disciple is just like one who is dead. If you become a disciple of Mufti Sahib then you will not be able to observe the irreligious rites and customs of joy and sorrow. If you do so then the bond will be broken. You will then incur the displeasure of Allah Ta'ala also. Before making a decision consider everything carefully. But these women of my household, reiterate that we have already sacrificed everything and Insha-Allah we will abide by our decision till our last breath. They have compelled me to write this letter today. They say that we have formed such a deep attachment that it will be our good fortune if we are given permission to attend the sermon on Monday too. I have promised them that after the Zuhur (afternoon) prayers, I will present this letter and your request to Hazrat Mufti Sahib."

On observing such exemplary incidents of courage, you should think that after all, these women are living in the same society as we are, then why can't we gather the courage to do what they did? Tell me, what will be your answer to this question on the Day of Judgement?

While learning a lesson from these courageous women, offer this prayer too:

"Ya Allah! The divine favour You have shown these women, show us too. Ya Allah! Your assistance which made the hearts of these women so strong that the relations of the whole world had no value in their eyes, lend us the same divine assistance. Allah Ta'ala! You filled the hearts of these women with such a wealth of Your love that the love of all the world can be willingly sacrificed for it. We ask You in the name of Your divine favour, to bestow upon our hearts, the same wealth of Your love too."

Some people declare that until now, they had never heard about this precept of Purdah. How in the world can they have heard it? They were not that eager to acquire knowledge. Nevertheless here is the answer:

انھوں نے دین کب سیکھا ہے رہ کر شیخ کے گھر میں
پلے کالج کے چکر میں مرے صاحب کے دفتر میں

"When did they ever gain knowledge,
Frequenting the home of the holy,
Spent their youth in a college,
Died in the office of the unholy."

These people declare that they have never come across any rules of Purdah . Now, if they had been living in a monastery since their birth, if they had spent twenty years in a Madrasah (religious school) and twenty-five more in a monastery, if they had sat in the company of learned men, acquired knowledge about the precepts of religion, read countless books on questions pertaining to Islam and then after all this, they had declared that we have never come across this particular tenet on Purdah, then they might have been excused. People make such senseless statements without ever trying to acquire religious knowledge. Just think about how we are spending our lives. Let alone the irreligious people, do the religious ones ever ask questions pertaining to religion? And when they do, about what do they ask? Inheritance! "Our father has died, what will be our share?" Or they will ask about divorce. Having divorced their wives three times, they forsook their wives themselves and then they come to us. How can we change Haraam (unlawful) to Halaal (lawful)? Now- a-days these are the only two questions which are left. The problems of inheritance and those of divorce. They are not concerned with the rest of Islam. These people are not interested in learning what religious precepts are. And yes! When they are told a certain maxim, then these are the ones who reply that we have never heard about it!

The question is, when will you ever listen? When there is no fear of Allah in your hearts, when you are not anxious about your life in the world Hereafter, then how will you ever pay heed to the tenets of your religion?

One day, as is my habit, I was strolling in the garden. There a man asked me to explain something to him. He asked me, why it is prohibited to look at Na-Mehrum ladies? According to him a look was merely a look. It did not infringe on any one's property nor could it cause any physical harm to anyone. Until a thief lays his hands on something, he cannot be punished. I explained the matter to him and by the grace of Allah Ta'ala, he understood and went away satisfied. I pointed out to him four reasons why looking at women is forbidden:

(1) We may or may not understand the commands of Allah Ta'ala and His Prophet ﷺ, we may or may not understand their wisdom; but it is incumbent upon a person to obey them

without any hesitation. Allah Ta'ala Himself and His Prophet ﷺ has very strictly forbidden us to look at Na-Mehrum women.

Allah Ta'ala commands:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ،

After this, He has addressed the women:

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ

I have already explained this Aayat in detail. Now I shall narrate the orders of Hazoor-e-Akram ﷺ. There are numerous Ahadees pertaining to this question, but I am referring to only a few.

(i) An intentional look is a poisoned arrow of Satan. Whenever a person's gaze falls upon a Na-Mehrum woman but due to his fear of Allah Ta'ala he averts his gaze immediately, Allah Ta'ala fills his heart with the sweetness of Emaan.

(ii) The person who averts his gaze from looking at a Na-Mehrum woman, Allah Ta'ala rewards him with such prayers whose joy and richness he feels in his heart.

(iii) It is also forbidden to look at the embellished clothes of women. The reason is that because of it lust and lasciviousness are born in the heart of the gazer.

(iv) Satan has a deep influence upon three parts of the human body. The eyes, the heart and the private parts of the body. In other words, through a gaze lust is born in the human heart and this then leads to moral depravity and wickedness.

(v) An evil gaze is adultery of the eyes.

(vi) On the Day of Judgement, every eye will weep with sorrow except the one which protected itself from evil-gazing. The eyes which kept awake in nightly prayers and also the eyes which shed the tiniest tear with the fear of Allah Ta'ala, shall not weep on the Day of Resurrection.

(vii) Avoid six things and I will give you the assurance of Heaven, says Hazoor-e-Akram ﷺ, (a) Do not tell lies. (b) Be not unfaithful to a trust. (c) Do not break a promise. (d) Guard your eyes from evil. (e) Refrain from committing sins. (f) Guard your private parts.

(viii) While walking a man was gazing at a woman. He suddenly stumbled against a wall and broke his nose. "By God I will not wash the blood until I apprise Rasul-Ullah ﷺ of this incident and ask him the reason for it", he exclaimed. Where upon he went to Rasul-Ullah ﷺ and narrated the incident. Hazoor-e-Akram ﷺ said, "This is the punishment for your sin of looking at a Na- Mehrum woman."

(ix) One day, the wives of Hazoor-e-Akram ﷺ, Hazrat Umme Salmah and Hazrat Maimoonah رضی اللہ تعالیٰ عنہم were in the presence of Hazoor-e-Akram ﷺ. Suddenly Hazrat Abdullah Bin Umme Makhtoom رضی اللہ تعالیٰ عنہ arrived. Hazoor-e-Akram ﷺ asked both his wives to observe Purdah. Hazrat Umme Salmah رضی اللہ تعالیٰ عنہا observed that the visitor was blind and thus could not see them. Hazoor-e-Akram ﷺ answered:

"Are you two devoid of eye sight too? Aren't you looking at him?"

These paragons of virtue about whose piety Allah Ta'ala has Himself testified in the Holy Quran, these ladies are being . given this order of Purdah!

(2) The external parts of the human body such as the hands, feet, tongue, ears are the perpetrators of various sins. In the same way, the heart commits many sins too. For example, conceit, arrogance, hypocrisy etc. Similarly, deriving enjoyment by conjuring up pictures of Na-Mehrum women in your imagination is the sin of the heart. Thus when you gaze at a woman, both the heart and the eyes are guilty of sin.

(3) The deed which becomes the cause of any other evil deed is itself Haraam. Gazing at women arouses carnal instincts which leads to depravity. This evil often generates lust which then causes the destruction of not only the life hereafter, but of life in this world too. Countless such incidents are occurring now-a-days and are being brought to our notice.

The Aayat of the Holy Quran and the Aahadees I have quoted, state clearly the unalterable fact that looking at Na-Mehrum women leads to moral depravity.

Rationally too it is a universally accepted fact that the means of committing a crime are criminal too. Thus in order to protect worldly goods we hide them from all unrelated persons. Worldly goods and wealth are not only hidden from strangers but vigorous efforts are made to keep them in complete secrecy so that no one can find out anything about them at all. When it is considered necessary for the safety of wealth to hide it from the knowledge of everyone, then why is this not necessary for the safety of honour and religion? Just as it is necessary to keep wealth out of sight, in the same way it is even more imperative to keep women hidden from the eyes of strangers.

There are various reasons for this:

(i) The preservation of honour and religion is much more essential than the safety of worldly goods.

(ii) If robbers steal the worldly wealth but then later return it, the wealth remains the same. It remains untarnished. On the other hand if someone runs away with a woman, will her blemish cease to exist after her return?

(iii) Riches cannot take to themselves wings and fly. If someone covets them they do not of their own will run to him. But a woman frequently, under the influence of an amorous gaze, runs away of her own free will.

(4) Shariat has forbidden all those things which are detrimental to health. Looking at all those who are Na-Mehrum, destroys health. The heart, the mind and the various systems are badly affected. Instances of deep melancholy and even madness have often occurred. In men, such diseases as gonorrhoea, premature ejaculation, impotency; and in women such pernicious diseases as leucorrhoea and infertility, have been the result of non-observation of Purdah and evil-gazing.

In an irreligious society, the secret of the opposition to Purdah is the enjoyment of looking at each other. The husband is not content with his wife only and the wife is dissatisfied with her husband. The men do not ask their wives and daughters to observe Purdah because if they do so, then the other men too will forbid their wives and daughters to come before him. He will thus be deprived of the pleasure of looking at them. Moreover, he is also afraid that his wife and daughters will object, nay protest strongly that he enjoys himself all the time but is denying them the same pleasure. Irreligious women are also against Purdah for the very same reason They will be deprived of the pleasure of casting amorous glances at different men, if they start observing Purdah. Na-mehrum men and women lose their virility just by gazing at each other. What a misfortune it is for them in this world and what a torture in the next!

The reason why I am talking of such shameless things, is that perhaps one of you might feel ashamed of himself. He might then ask Allah Ta'ala's forgiveness and save himself from the tortures of this world and those of Hell in the next.

As Allah Ta'ala is my witness, I am relating these things under duress. I am not willingly telling you all this. It is the irreligious and shameless society which is forcing me to use these words. Shamelessness causes a pain in my heart. This pain is forcing me to tell you all these things. I am doing so also in the hope that these revelations may perhaps guide at least one of you and save him from the tortures of this world and the next. Stating these facts is causing me extreme embarrassment but the Muslim of today practices all these corrupt and pervert deeds and even then does not feel the least bit of shame. Even if he does not care at all for his future life, at least he should have some decency, some modesty.

Ya Allah! Guide this nation on the path of righteousness.

In the end, let me clarify a few points concerning Purdah.

SOME PROBLEMS AND THEIR SOLUTIONS:

(1) Some women forward the excuse that they have reared their brothers-in-law from childhood and thus they are just like their own sons. They say that how can we observe Purdah from them? Similarly, a man declares that, that girl is just like a daughter to me. Or, a girl observes that, that particular man is as old as my father, so why should I observe Purdah from him?

The reason for all such declarations is nothing but sheer ignorance and a lack of interest in religion. On the Day of Resurrection, such deceitful excuses will be of no use. I have already stated the manifest orders of Allah Ta'ala and Hazoor-e- Akram ﷺ. Wasn't Hazoor-e-Akram ﷺ just like a father for all the women of the Ummah? Then why did he insist on the observation of Purdah in his presence? Only those people can evade such direct commands who have no love for Allah Ta'ala and His Prophet ﷺ in their hearts. Their hearts are devoid of any thought for their life in the Hereafter.

I have always maintained that disobedience to the orders of Allah Ta'ala causes a complete destruction of the human intellect. The weight of sins so oppresses the mind that even the clearest statement cannot be understood. Therefore, let us take these very same inane statements. If a person possesses the least bit of common sense, he would not make such senseless remarks. This is a simple fact which can be easily understood that when these people can legally marry each other then how can they be exempt from the orders of Purdah? The deceitful, conniving Muslim of today declares that these women are my daughters, my mothers, my sisters, but if and when he evinces a desire to marry any one of them, she then ceases to be his mother, sister or daughter and automatically becomes Halaal for him.

By giving such examples if the order of Purdah were to be condoned, then it would be completely withdrawn from the whole world. The reason is that, according to their ages, there will exist some relationship between every single man and woman in the world. Keeping in view their ages, every man and woman will be either like a father and daughter or mother and son or brother and sister to each other. Now, that sums up everything indeed! What I stated earlier remains as true as ever. As I said, Allah Ta'ala deprives those people of their intellect who displease Him. They are then incapable of understanding even the most self- evident facts.

(2) When a man becomes old, people think that he is exempt from the order of Purdah.

This is sheer ignorance too. It cannot be decided with finality at what age a man loses his virility. Supposing a person has lost his virility, has he also lost his power to embrace and kiss? There is no dearth of such people in this world who are nil in performance, yet remain clinging to each other. In old age due to muscular weakness, self-control decreases. For this very reason, old men prove to be more dangerous than young men. Even though an old man does not even dare to touch, yet his imagination is titillated. This is a Kabiraah Gunaah (heinous sin) also. Thus it stands to reason that the woman who appeared before him without Purdah is equally at fault because she caused him to commit the sin. Let me make this very clear to you. Old age diminishes virility only. It does not eradicate lust from the heart. In fact, carnal desires become stronger than ever in old age.

The same is the case of old women. A woman can be as old as possible, she may be useless in every sense, but inspite of it all, lust is ever present in her heart. Whenever she beholds a young man, it is not inconceivable that she feels desire for him. And thus, she is guilty of committing Kabirah Gunah (a most grievous sin).

The remark I just made that due to old age a woman may become completely useless, this statement is just a hypothesis. In reality, a woman of any age whatever, can never become redundant. For this reason the far-sighted Fuqah-e-Karaam (Islamic theologians) forbade a woman, she may be as old as possible, to travel without a Mehrum. Islam does not allow it.

What a novel statement Allah Ta'ala has made:

لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ

"Every discarded and useless thing is picked up by someone or the other in this world."

In Surah Noor of the Holy Quran, Allah Ta'ala says:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِيْنَةٍ ؕ وَ
اَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○ (٢٤:٦٠)

According to this Aayat, old women have only been given permission not to hide their faces. For, even if a Na-Mehrum looks at them, there is no danger of any consequent mischief. But inspite of this, it has been said:

غَيْرَ مُتَبَرِّجَاتٍ بِزِيْنَةٍ

That is to say that even the old women are forbidden to display their adornments to Na-Mehrum men. It is further stated:

وَ اَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ

"For the old women it is better if they hide their faces too."

Just consider that in a situation where there is no danger of any wickedness whatsoever, such an order of Purdah is being given. In situations ripe with the perils of evil, what would be the orders?

For old women to sit alone with Na-Mehrum men, to travel with them, to associate and converse with them improperly, to look at them needlessly, all are Haraam. The reason being that in all such acts there is a danger of sedition. I have already clarified that.

I have said that desires arising in the heart are to be accounted for too. Someone might object that the desires of the heart are beyond a person's control, so why should there be accountability and punishment for them? The answer is that the means which arouse carnal desires are definitely in your control. When the means are in your control, then you will certainly be punished for the sinful desires they arouse in your heart. Thus this incitement comes under the same heading of controllable desires too. A detail of the controllable means which arouse immoral temptations is:

(i) To look purposely at a Na-Mehrum.

(ii) The first glance at a Na-Mehrum was involuntary and instead of looking away the person kept staring.

(iii) The involuntary glance was averted instantly but he kept thinking about the Na-Mehrum intentionally.

(iv) Without even a glimpse of the Na-Mehrum, a person evokes the picture in his mind and derives enjoyment from it.

All these four things can be controlled and are thus Haraam.

On the other hand, a person's gaze fell upon a Na-Mehrum inadvertently. He withdrew it immediately. But inspite of it his heart was impressed. He did not willingly think about it but tried to cast out the lecherous thoughts from his mind, then this person will not be called to account. The thought of the Na-Mehrum may immediately be dismissed from his heart or it may keep recurring, in both cases there is no sin. The only condition is that a person must not purposely think about the Na-Mehrum.

(3) Some women say that we have been appearing before so and so without Purdah for ages. These men are well acquainted with our faces and our physique. What is the use of observing Purdah from them now? Or, they argue that when we were young, we did not observe Purdah, so what is the use of observing it now in old age?

This is ignorance too. If a person commits a certain sin for many years, that sin does not become Halaal for him. On the contrary it is Farz (incumbent) upon him to implore Allah Ta'ala's forgiveness with deep concentration and on bended knees. The whole life was spent in misdeeds. Now when the grave is near, the day of settling accounts is nearer still and very soon you will be called before your Maker, you should at least ask for Allah Ta'ala's forgiveness.

ظالم ابھی ہے فرصت توبہ نہ دیر کر وہ بھی گرا نہیں جو گرا پھر سنبھل گیا

There is time yet for penitence,
Do not tarry,
For, he who recovered himself,
Has not fallen.

(4) Some women declare that a certain relative has incidentally seen us many times. What is the use of observing Purdah from him now?

The answer to this is that if you commit a sin unintentionally and involuntarily then to compound it you cannot be allowed to commit that sin purposely. As I have already said, if you have been involved in a sin for many years, that particular sin does not become Halaal. You should be anxious to repent it as soon as possible.

(5) Some people give the excuse that many brothers and relatives live under one roof. It is not possible for us to buy separate houses. So how can we observe Purdah living jointly as we do?

The answer to this argument is that it is not necessary to live in separate houses in order to observe Shara-ee-Purdah. Shariat is not the name of difficulty. Allah Ta'ala's divine kindness is all-encompassing. He does not ordain difficulties for His people. He rather wants to bless them with comfort and ease.

Concerning Shara-ee-Purdah, here are some examples of Allah Ta'ala's divine generosity. Allah Ta'ala is Benediction personified. He is generous, so very, very generous. If a person has a feeling heart he would willingly sacrifice his very life for Allah Ta'ala who is so very compassionate, merciful and is so lenient in His laws.

Ya Allah! Bless our hearts with deep perception and love for Yourself. Fill our hearts with gratitude for Your gifts. Guard us from being thankless and unappreciative. For the sake of your immense kindness which made You give such easy orders, we plead for a thankful heart.

Now listen to the details of Allah Ta'ala's graciousness and generosity.

(i) If many people live under the same roof, the women must be on their guard. They should try their utmost to avoid such situations where Purdah cannot be observed. They should be extra careful in their mode of dress. They must cover their heads specially.

(ii) When they are inside the house, the men should notify the women of their presence by clearing their throats, so that the women may cover themselves.

Some women complain that although they have been requested not to do so, some of their Na-Mehrum relatives enter the house without giving any prior indication of their arrival. Their sudden appearance and continuous arrival and departure make it nearly impossible for the women to observe Purdah. In such cases the women should take all the precautions they can. They should consider this as a Jehaad (Holy war). The more pains they take, the more will be their reward.

(iii) On the arrival of a Na-Mehrum, the women should avert their faces.

(iv) If it is not possible for the women to turn away completely, they should cover their faces with a corner of their Dupatta (cloak).

(v) Without dire necessity women should not converse with Na- Mehrum men.

(vi) In the presence of a Na-Mehrum, women should avoid laughing and joking and talking freely among themselves or even with their Mehrum men.

(vii) In spite of all these precautions if you glance inadvertently at a Na-Mehrum then you will be forgiven. In fact such involuntary glances and accidental confrontations are all pardonable. They will not be counted as sins. They are no cause for anxiety. But women must not neglect to observe the necessary precautions which are under their control. And they should not be unduly worried about what is beyond their control. They will not be taken to account for it. If such accidental incidences occur even a thousand times, they are all excusable. Allah Ta'ala is most merciful and forgiving. This leniency is a manifestation of Allah Ta'ala's generosity. But, on the other hand, this generosity must not be taken advantage of. Women must not become careless and bold. They must remain as cautious and vigilant as they possibly can. Bear in mind that Allah Ta'ala is most kind to His thankful and obedient servants but He also punishes severely those who are unappreciative, thankless and disobedient.

I have five brothers. In order to pass the holy month of Ramazan with our parents, all our families used to spend a month or two under the same roof. But by the grace of Allah Ta'ala, the precautions taken by all the men and women, did not let even a single instance of sudden confrontation occur. Because we acted upon the orders of Shariat none of us faced any kind of discomfort or trouble whatsoever. Our days were full of joy and happiness. I have related my own experience just to impress upon you the fact that the rules of living together which I have related are not just based on imagination. We have personally experienced their merits ourselves. We have successfully implemented them in our daily lives. That is why I am telling them to you.

(6) There are some people who say that when we visit our relatives, in spite of forbidding them, the Na-Mehrum women appear before us without Purdah.

Let it be known to these men that Purdah is a Farz (divine command) for women. It is not so for men. So if the women show themselves without Purdah then they are the sinful ones. The men are not at fault. They will not be punished. In such cases, however, they should follow these instructions:

(i) Keep your eyes downcast. Do not look at the Na-Mehrum women.

(ii) Do not talk with the Na-Mehrum women unnecessarily.

(iii) On such occasions a discourse on the necessity of Purdah will prove to be very useful. There will be two advantages of this course of action. Firstly, you will have discharged your moral obligation of preaching Islam. Secondly, your sermon might guide these women towards righteousness. As a result you will face no difficulty in visiting these relatives in the future. The Na-Mehrum women will not make their appearance. But if God forbid, your words have no effect on them, even then at least they will feel ashamed of coming before you. It is an inborn quality of man that he feels embarrassed of appearing before people in a manner which they dislike. Many women do not observe Purdah from anyone at all, not even from the transgressors and the libertines but they observe strict Purdah in the presence of religious and virtuous men. The reason is that these women are well aware of the fact that these religious people intensely dislike the non-observance of Purdah. Impress upon the women who come in your presence without Purdah, verbally and practically, that you too intensely dislike the non-observance of Purdah. The effect of this will be that all the Na-Mehrum women will refrain from coming before you. This is a very effective method. Many people tried it on my advice and successfully got rid of the Na- Mehrum women.

(7) Then there are those people who say that we desperately want our women to observe Purdah. We have tried our utmost but our exhortations have no effect at all. The wife does not like Purdah and by implication we are the sinners. What should we do?

A Maulvi Sahib (religious teacher) has written that I am the Imaam (spiritual leader) of a mosque. My wife does not observe Purdah from the Na-Mehrum relatives. In spite of my remonstrances, she does not listen. Because of this, I am guilty of transgression. The Imaamat (leadership) of a Fasiq (transgressor) is Makrooh-e-Tehreemi (odious prohibition). What should I do now? Should I resign from my post?

In such conditions the Shariah lays down the following rules:

(i) You should be more concerned with reforming your own self. Try and mould your inner and outer self according to Shariah. The words of a person who is himself pious, definitely have an effect on the listener. And the deeds and actions of a religious man are a source of inspiration and guidance for the people.

(ii) Do not be angry with your wife nor punish her in the enactment of your carnal desires. Do not be severe with her in the performance of her domestic duties. Otherwise she will think that your displeasure in her non-obedience to religious matters is just a result of your mean disposition. She will believe that you have made religion just an excuse for taking out your anger on her.

(iii) Pray for the guidance and redemption of your wife.

(iv) Continue preaching to her with love and kindness.

(v) Daily read aloud to her passages from a religious book. Select such passages as would create in her heart a deep love for Allah Ta'ala and an anxiousness for the Hereafter. Instead of delivering a lecture, read out excerpts from a book. Reading is more effective. There are many reasons of its effectiveness. Some are:

(a) Man has been born with such a nature that the words of his companions have little effect on him. Specifically the relationship between a wife and husband is such that they pay scant attention to each other's advice. They are more impressed by the advice of unknown people and specially by the advice of the saintly people of days gone by.

(b) A book is permeated with the piety and sincerity of the author.

(c) While reading a book, its contents bear no reference to the reader. Instead the contents are a reflection of the author. Thus the temptation to add something of your own liking to the contents of the book is considerably less.

(d) Reading from a book consumes less time, while explanations are usually lengthy and become boring for the listener.

(6) If she can tolerate it, deal with your wife with the required strictness. But before deciding on this course of action, take into consideration all the pros and cons. If you deal with her strictly and as a result she leaves for her mother's home or while living with you, she makes your life utterly miserable, then will you be able to bear the consequences? If God forbid, becoming sick of the situation you begin cajoling and flattering your wife, then what honour will you be left with? You will not only lose your self respect but in the future your wife will twist you round her little finger. Therefore, think very carefully before taking any harsh action.

(7) If gentleness or harshness have no effect whatsoever on the wife, then the husband will be absolved from all blame. The husband will not be an accessory to sin only if he diligently acts upon the instructions I have given. He must not ignore even a single one of my above stated instructions. He should use all the ways and means in his power to guide his wife. This is the only Farz (divine command) which he has to discharge. Guidance is in the hands of Allah Ta'ala and not in the hands of the husband. In spite of all his efforts, if the wife still does

not observe Purdah then the husband will not be held responsible.

There is no need to divorce a woman if she does not observe Purdah. When it is permissible to marry Christians and Jews then it is much more preferable to marry a Muslim woman who does not observe Purdah. In this connection, it should be known that in Shariat a marriage with a Christian woman and a Jewish one can be solemnized but in these present times, it is not permissible to marry them. It is a great sin. The reason is that these women convert their husbands into Murtads (agnostics). Even if their husbands manage to evade them, then they definitely convert their children to their own religion.

Concerning the matter of keeping a wife in the house who does not observe Purdah, the following facts must be kept in mind.

You came to know about your wife's irreligiousness after marriage or you knew about it before your marriage but at that time you were yourself not very concerned about the Day of Judgement and it was later when Allah Ta'ala blessed you with His guidance and you realized the importance of Purdah. In a nut-shell what I want to say is that it is not permitted to marry a woman who does not observe Purdah. On the other hand if this misfortune occurred after marriage, then it is best to bear it patiently.

In the end, once again here is the list of all the relatives from whom it is a Farz to observe Purdah. The people of today who make tall claims of being very religious are also guilty of this Kabirah Gunah (heinous sin). Not only that, but exceeding it they openly defy the orders of Allah Ta'ala and His Prophet ﷺ concerning the observation of Purdah.

(1) Khala Zad (maternal aunt's son).

(2) Mamoon Zad (maternal uncle's son).

(3) Chacha Zad (paternal uncle's son).

(4) Phoophee Zad (paternal aunt's son.

(5) Daewar (brother-in-law).

(6) Husband's elder brother.

(7) Sister's husband.

(8) Sister-in-law's husband.

(9) Khaloo (Mother's sister's husband).

(10) Phoophaa (father's sister's husband).

(11) Husband's paternal uncle.

(12) Husband's maternal uncle.

(13) Husband's nephew i.e. son of brother.

(14) Husband's nephew i.e. son of sister.

DUA (PRAYER):

Ya Allah! Make us all true Muslims. Bestow your love upon us. Confer upon us the love of your beloved Prophet ﷺ. Grant us your love and affinity so much so that they overcome all worldly relationships. Endow us with that fear which overwhelms all the fears of the world.

Ya Allah! Make us Muslims in the real sense of the word. Make us those Momins and Muslims whose faith and religion You have repeatedly vouched for in the Holy Quran. Bless us with that Islam, with that Imaan which ensure for us Your approval and the approval of Your Prophet ﷺ

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ

Ameen!

وَّ اٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ۝

Do You Know??

- Why is there dissension, conflict and discord in every house to-day?
- Our new generation ……… free of all parental bonds, devoid of education, devoid of all moral values, why has it crossed all the limits in the race of depravity?
- Why are husband and wife, parents and their children, students and their teachers at each other's throats to day?
- Why are diseases, calamities, misfortunes and disasters descending upon us in such large numbers?
- In spite of all the means of comfort at their disposal, in spite of all the luxuries why are people fed up with their lives? Why are they prone to committing suicide?

If you want to know the answers to these questions then………

Study the published sermons of Faqeeh-ul-Asr, Arif Billah, Alaim-e-Rabbani, Hazrat Mufti Rasheed Ahmad Ludhianvi, damat-baraka tohum.

These sermons have wrought an unbelievable change in the lives of countless people.

Innumerable young men adopted the facial characteristics decreed by Sunnah.

Many dissolute women who did not observe purdah, started observing it diligently and according to shari'ah.

Thousands of deeply - troubled, lost people found an answer to their problems in these sermons.

In Pakistan and abroad, these sermons have been published in twelve diffierent languages. The effectives cures mentioned in these valuable sermons are a remedy for the ailments besetting every muslim of to-day.

The recorded sermons of Hazrat-e-Wala are also available at the following address:-

KITAB GHAR
AS-SADAAT CENTER
OPPOSITE DARUL IFTAA-
WAL-IRSHAD
NAZIMABAD, KARACHI.
PHONE: 6683301 - FAX: 021-623666